

TWO  
SERMONS  
PREACHED  
BEFORE KING  
CHARLES,  
Upon the xxvi verse of  
the first Chapter of  
GENESIS.

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By  
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DEAN OF  
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# Genesis 1. 26.

And God said, Let us  
make man in our  
image, after our like-  
nesse.

**N**Ever such a frame so soon  
set up, as this in this chapter:  
For, for the thing it self,  
there is no other thing to  
compare it with; for it is all,  
it is the whole world. And  
for the time, there was no  
other time to compare it with; for this was  
the beginning of time, *In the beginning God crea-  
ted heaven and earth.* That earth, which in some  
thousands of yeares men could not look over,  
nor discern what form it had (for neither *La-  
ctantius*, almost three hundred yeares after  
Christ; nor *S. Augustine*, more then a hundred  
yeares

yeares after him, would beleeve the earth to  
 be round) That earth, which no man in his per-  
 son is ever said to have compassed till our age:  
 That earth, which is too much for man yet (for  
 as yet a very great part of the earth is un-  
 peopled) That earth, which, if we will cast  
 it all but into a Map, costs many moneths labour  
 to grave it; nay, if we will but cast a piece of an  
 acre of it into a garden, costs many yeares la-  
 bour to fashion and furnish it; all that earth: And  
 then that heaven, which spreads so farre, as that  
 subtile men have, with some appearance of  
 probabilitie, imagined, that in that heaven, in  
 those manifold Spheres of the Planets and the  
 Starres, there are many earths, many worlds, as  
 big as this which we inhabit: That earth and  
 that heaven, which spent God himself, Al-  
 mighty God, six dayes in finishing, Moses  
 sets up in a few syllables, in one line, *In princi-*  
*pio, In the beginning God created heaven and*  
*earth.* If a *Livie* or a *Guicciardine*, or such ex-  
 tensive and voluminous authours had had this  
 story in hand, God must have made another  
 world, to have made them a library to hold  
 their books, of the making of this world. Into  
 what wire would they have drawn out this  
 earth! Into what leaf-gold would they have  
 beat out these heavens! It may assist our con-  
 jecture herein, to consider, that amongst those men,  
 who proceed with a sober modestie and limi-  
 tation in their writing, & make a conscience not

to clog the world with unnecessary books; yet the volumes which are written by them, upon the beginning of Genesis, are scarce lesse then infinite. God did no more but say, Let this & this be done; and Moses doth no more but say, that upon Gods saying it was done. God required not Nature to help him to do it; Moses required not Reason to help him to beleeve: The holy Ghost hovered upon the waters, and so God wrought; The holy Ghost hovered upon Moses too, and so he wrote: And we beleeve these things to be so, by the same Spirit in the mouth of Moses, by which they were made so in Gods hand: Onely (Beloved) remember, that a frame may be thrown down in much lesse time then it was set up. A childe, an ape can give fire to a cannon; and a vapour can shake the earth: and when Christ said, *Throw down this Temple, and in three dayes I will raise it*, they never stood upon the consideration of throwing it down; they knew that might be soon done: but they wondered at the speedy raising of it. Now, if all this earth were made in that minute, may not all come to the generall dissolution in this minute? Or may not thy acres, thy miles, thy shires shrink into feet, and so few feet, as shall but make up thy grave? when he who was a great lord must be but a cottager, & not so wel; for a cottager must have so many acres to his cottage: but in this case, a little piece of an acre, five foot, is become the house it self, the house and the land; the grave is all:

lower then that, the grave is the land, and the tenement, & the tenant too. He that lies in it, becomes the same earth that he lies in; they all make but one earth, and but a little of it. But then raise thy self to a higher hope again: God hath made better land, the land of promise; a stronger citie, the new Jerusalem; & inhabitants for that everlasting citie, us, whom he made, not by saying, Let there be men; but by consultation, by deliberation; *God said, Let us make man, &c.*

*Diviso.*

We shall pursue our great examples, God in doing, Moses in saying, and so make haste in applying the parts. But first receive them: and since we have the whole world in contemplation, consider in these words, the foure quarters of the world, by application, by fair and just accommodations of the words. First, in the first word that God speaks here, *Faciamus, Let Us*, in the plurall, (a denotation of divers persons in the Godhead) we consider our East, where we must begin, at the knowledge and confession of the Trinity: for though in the way to heaven we have travelled beyond the Gentiles, when we come to confesse but one God (the Gentiles could not do that) yet we are still among the Jews, if we think that one God to be but one person. Christs name is *Oriens*, the *East*; if we will be named by him, (called Christians) we must look to this East, the confession of the Trinitie: there is then our East in the *Faciamus, Let Us, Us make man*: And then

*Zech. 6. 11.*

then our West is in the next word, *Faciamus hominem*: Though we be thus made; made by the councell, made by the concurrence, made by the hand of the whole Trinity: yet we are made but men; and man but in the appellation in this Text; and man there is but Adam; and Adam is but earth, but red earth, died red in blood, in blood, in soul, the blood of our own souls. To that West we must all come, to the earth; *The sunne knoweth his going down*: even the sunne, for all his glory and height, hath a going down, and he knows it. The highest cannot deuest mortality, nor the discomfort of mortality. *When you see a cloud rise out of the west, straightway you say, There cometh a storm*, sayes Christ: When out of the region of your West, (that is, your latter dayes) there comes a cloud, a sicknesse; you feel a storm: even the best morall constancie is shaken. But this cloud, and this storm, and this West there must be; and that is our second consideration. But then the next word designes a North, a strong and powerfull North, to scatter and dissipate these clouds: *Ad imaginem & similitudinem*; that we are made according to a pattern, to an image, to a likenesse, which God proposed to himself for the making of man. This consideration, that God did not rest in that preexistent matter, out of which he made all other creatures, and produced their forms out of their matter, for the making of man; but took a

Psal. 104.

19.

Luc. 12. 54.

Cant. 4. 16.

Job. 37. 22.

Amos 8. 9.

form, a pattern, a modell for that work: This is the North-winde that is called upon to carrie out the perfumes of the garden, to spread the goodnesse of God abroad: this is that which is intended in Job; *Fair weather cometh out of the North.* Our West, our declination is in this, that we are but earth; our North, our dissipation of that darknesse is in this, that we are not all earth: though we be of that matter, we have on another form, another image, another likenesse. And then whose image and likenesse it is, is our Meridionall height, our Noon, our South-point, our highest elevation; *In imagine nostra, Let us make man in our image.* Though our sunne set at noon, as the prophet *Amos* speaks; though we die in our youth, or fall in our height; yet even in that sunne-set we shall have a noon: for this image of God shall never depart from our soul, no not when that soul departs from our bodie: And that is our South, our Meridionall height and glory. And when we have thus seen this East, in the *Faciamus*; that I am the workmanship and care of the whole Trinitie; and this West, in the *Hominem*; that for all this, my matter, my substance is but earth; But then a North, a power of overcoming that law and miserable state, *In imagine*; that though in my matter the earth, I must die; yet in my form, in that image which I am made by, I cannot die: And after all, a South, a knowledge that this image is not the image of angels them-



themselves, to whom we shall be like; but it is by the same life by which those angels themselves were made, the image of God himself: when I have gone over this East, and West, and North, & South here in this world, I should be forie, as *Alexander* was, if there were no more worlds. But there is another world, which these considerations will discover and leade us to, in which our joy and our glorie shall be to see that God essentially, and face to face, after whose image and likenesse we were made before. But as that Pilot, which hath harboured his ship so farre within land, as that he must have change of windes, in all the points of the compasse, to bring her out, cannot hope to bring her out in one day: so being to transport you by occasion of these words, from this world to the next, and in this world, through all the compasse, all the foure quarters thereof; I cannot hope to make all this voyage to day. To day we shall consider our longitude, our East and West; and our North and South at another tide and another gale.

First then we look towards our East, the fountain of light and life; There this world began: The creation was in the East, and there our next world began too: there the gates of heaven opened to us, and opened to us in the gates of death: for our heaven is the death of our Saviour, and there he lived, and died there, and there he looked into our West, from the

I. Part.  
*Orient.*

East, from his terrasse, from his pinacle, from his exaltation (as himself calls it) the Crosse. The light which arises to us in this East, the knowledge which we receive in this first word of our text, *Faciamus*, *Let us* (where God, speaking of himself, speaks in the plurall) is the manifestation of the Trinitie; The Trinitie, which is the first letter in his Alphabet, that ever thinks to reade his name in the Book of life, the first note in his Gammut, that ever thinks to sing his part in the Triumphant Church. Let him have done as much as all the worthies, and suffer as much as all natures martyrs, the penurious Philosophers; let him have known as much as they pretend to know, *Omne scibile*, all that can be known; nay, and *In-intelligibilia*, *In-inuestigabilia* (as *Tertullian* speaks) un-understandable things, unrevealed decrees of God: let him have writ as much as *Aristotle* writ, or as is written upon *Aristotle* (which is multiplication enough) yet he hath not learned to spell, that hath not learned the Trinitie: he hath not learned to pronounce the first word, that cannot bring three persons into one God. The subject of naturall Philosophers, are the foure elements, which God made: the subject of supernaturall Philosophie, Divinitie, are the three elements which God is; and (if we may so speak) which make God, that is, constitute God, notifie God to us, Father, Sonne, and holy Ghost. The naturall



turall man, that hearkens to his own heart, and the law written there, may produce actions that are good; good in the nature, and matter, and substance of the work: he may relieve the poore, he may defend the oppressed; but yet he is but as an open field: and though he be not absolutely barren, he bears but grasse. The godly man, he that hath taken in the knowledge of a great and powerfull God, and inclosed and hedged in himself with the fear of God, may produce actions better then the meer nature of man, because he referres his actions to the glorie of an imagined God: but yet this man, though he be more fruitfull then the former, more then a grassie field, is but a ploughed field, and bears but corn, and corn (God knows) choked with weeds. But the man that hath taken hold of God, by those handles, by which God hath delivered and manifested himself, in the notions of Father, Sonne, and holy Ghost; he is no field, but a garden, a garden of Gods planting, paradise, in which grow all things good to eat, and good to see (spirituall refection, and spirituall recreation too) and all things good to cure: he hath his being, and his diet, and his physick there, in the knowledge of the Trinitie: his being, in the mercie of the Father; his physick, in the merits of his Sonne; his diet, his daily bread, in the daily visitations of the holy Ghost. God is not pleased, not satisfied with  
our

Hebr. 11. 6.

our bare knowledge that there is a God; for, *it is impossible to please God without faith*: and there is no such exercise of faith in the knowledge of a God, but that reason and nature will bring a man to it. When we professe God in the Creed, by way of belief, *Credo in Deum*, I beleeve in God; in the same article we professe him to be a Father too; *I beleeve in God the Father Almighty*: and that notion, the Father, necessarily implies a second person, a Sonne. And then we professe him to be *maker of heaven and earth*: and in the creation the holy Ghost, the Spirit of God, is expressly named: so that we do but exercise reason and nature in directing our selves upon God: we exercise not Faith (and *without faith it is impossible to please God*) till we come to that which is above nature, till we apprehend a Trinitie: we know God, we beleeve in the Trinitie. The Gentiles multiplied gods; there were almost as many gods as men that beleeved in them; and I am got out of that throng, and out of that noise, when I am come into the knowledge of one God: but I am got above stairs, got into the bed-chamber, when I am come to see the Trinitie, and to apprehend not onely, that I am in the care of a great & powerfull God, but that there is a Father that made me, a Sonne that redeemed me, a holy Ghost that applies this good purpose of the Father and Sonne upon me, to me. The root of all is God.

God. But it is not the way to receive fruits, to dig to the root, but to reach to the boughs. I reach for my creation, to the Father; for my redemption, to the Sonne; for my sanctification, to the holy Ghost: and so I make the knowledge of God a tree of life unto me, and not otherwise. Truly it is a sad contemplation to see Christians scratch, and wound, and teare one another with the ignominious invectives and uncharitable names of Heretick and Schismatick, about ceremoniall and problematicall, and indeed but criticall verball controversies; and in the mean time, the foundation of all, the Trinitie, undermined by those numerous, those multitudinous ant-hills of Socinians, that overflow some parts of the Christian world, and multiply every where. And therefore the adversaries of the Reformation were wise in their generation, when, to supplant the credit of both those great assistants of the Reformation, *Luther & Calvin*, they impute to *Calvin* fundamentall error in the divinitie of the second person of the Trinitie, the Sonne; And they impute to *Luther* a detestation of the word *Trinitie*, and an expunction thereof, in all places of the Liturgie, where the Church had received that word: They knew well, if that slander could prevail against those persons, nothing that they could say, could prevail upon any good Christians. But though in our *Doctrine* we keep up the Trinitie aright; yet

God knows, in our *Practise* we do not: I hope it cannot be said of any of us, that he beleeves not the Trinitie :but who amongst us thinks of the Trinitie, considers of the Trinitie? Father and Sonne do naturally imply and induce one another,& therefore they fall oftener into our consideration; but for the holy Ghost, who feels him, when he feels him? who takes knowledge of his working, when he works? Indeed our Fathers provided not well enough for the worship of the whole Trinitie, nor of the holy Ghost in particular, in the endowments of the Church, and consecrations of the Churches, and possessions in their names: what a spirituall dominion in the Prayers & worship of the people, what a temporall dominion in the possessions of the world, had the Virgin Marie, Queen of heaven, and Queen of earth too! She was made joynt-purchaser of the Church with the Sonne, and had as much of the worship thereof as he, though she paid her Fine in milk, and he in blood: And, till a new sect came in her Sonnes name, and in his name, the name of Jesus, took the Regencie so farre out of that Queen-mothers hands, and sued out her sonnes livery so farre, as that, though her name be used, the Virgin Marie is but a Feoffee in trust for them; all was hers. And if God oppose not these new usurpers of the world, posteritie will soon see *S. Ignatius* worth all the Trinitie in possessions and endowments; and that

that sumptuous and splendid foundation of his first Temple at Rome, may well create a conjecture and suspicion. Travell no farther; Survey but this Citie, and, of their not one hundred Churches, the Virgin Marie hath a dozen: The Trinitie hath but one; Christ hath but one; the holy Ghost hath none. But not to go into the Citie, nor out of our selves, which of us doth truely & considerately ascribe the comforts that he receives in dangers or in distresses, to that God of all comfort, the Comforter, the holy Ghost? We know who procured us our presentation, and our dispensation: you know who procured you your offices, and your honours: Shall I ever forget who gave me my comfort in sicknesse? who gave me my comfort in the troubles, and perplexities, and diffidencies of my conscience? The holy Ghost, the holy Ghost brought you hither; The holy Ghost opens your eares and your hearts here. Till in all your distresses you say, *Veni Creator Spiritus, Come holy Ghost*; and that you feel a comfort in his coming: you can never say, *Veni Domine Jesu, Come Lord Jesus, come to judgement*. Never to consider the day of judgement, is a fearfull thing; but to consider the day of judgement without the holy Ghost, is a thousand times more fearfull.

This seal then, this impression, this notion of the Trinitie, being set upon us in this first plurall word of our Text, *Faciamus, Let us* (for

Father, Sonne, and holy Ghost made man) and this seal being reimprinted upon us in our second Creation, or Regeneration, in Baptisme, (man is baptized in the name of the Father, and of the Sonne, and of the holy Ghost) this notion of the Trinitie, being our distinctive character from Jew and Gentile; this being our specificall form; why doth not this our form, this soul of our Religion denominate us? why are we not called *Trinitarians*, a name that would embrace the profession of all the persons; but onely *Christians*, which limits and determines us upon one? The first Christians, amongst whose manifold persecutions, scorn and contempt was not the least, in contempt and scorn were called *Nazarei*, *Nazarites*, in the mouth of the vulgar; and *Galilai*, *Galileans*, in the mouth of *Julian*; & *Judai*, *Jews*, in the mouth of *Nero*, when he imputed the burning of Rome (his own art) to them; and *Christiani*, *Christians*, so that (as *Tertullian* sayes) they could accuse Christians of nothing, but the name of Christians: and yet they could not call them by their right name of *Christians*, which was gentle, quiet, easie, patient men, made to be troden upon; but they gave them divers names in scorn, yet never called them *Trinitarians*. Christians themselves amongst themselves were called by divers names in the Primitive Church, for distinction; *Fideles*, the Faithfull; and *Fratres*, the Brethren; and *Discipuli*, Disciples;



*ples; & after, by common custome at Antioch, Christians: and after that (they say, by a councill which the Apostles held at the same Citie, at Antioch) there passed an expresse Canon of the Church, that they should be called so, Christians: And before they had this name at Antioch, first by common usage, after by a determinate Canon, to be called Christians, from Christ; at Alexandria, they were called (most likely from the name of Jesus) Iesheans. And so Philo Judaeus, in that book which he writes de Iesheis, intends by his Iesheans, Christians. And in divers parts of the world, into which Christians travell now, they finde some elements, some fragments, some reliques of the Christian religion, in the practise of some religious men, whom those Countreys call Iesheans, doubtlesly derived and continued from the name of Jesus. So that the Christians took many names to themselves for distinction (Brethren, Disciples, Faithfull) and they had many names put upon them in scorn (Nazarites, Galileans, Jews, Christians) & yet they were never by custome amongst themselves, never by commandment from the Church, never in contempt from others, called Trinitarians, the profession of the Trinitie being their specifick form, and distinctive character. Why so? Beloved, the name of Christ involved all: not onely because it is a name that hath a dignitie in it, more then the rest (for Christ is an anointed person, a King,*

Joha 17. 3.

a Messiah; and so the profession of that name conferres an unction, a regall and a holy unction upon us, for we are thereby a royall priesthood) but because in the profession of Christ, the whole Trinitie is professed. How often doth the Sonne say that the Father sent him! And how often that the Father will, and that he will send the holy Ghost! *This is life eternall* (sayes he) *to know thee the onely true God, and Jesus Christ whom thou hast sent*; and sent with all power in heaven and in earth. This must be professed, Father and Sonne; and then no man can professe this, no man can call Jesus the Lord, but by the holy Ghost: So that as in the persecutions in the Primitive Church, the Martyrs which were hurried to tumultuary executions, and could not be heard for noyse, in excusing themselves of treason, and sedition, & crimes imputed to them, to make their cause odious, did use in the sight of the people (who might see a gesture, though they could not heare a protestation) to signe themselves with the signe of the Crosse, to let them know for what profession they died; so that the signe of the Crosse, in that use thereof, in that time, was an Abridgement and a Catechisme of the whole Christian religion: So is the professing of the name of Christ, the professing of the whole Trinitie. As he that confesseth one God, is got beyond the meer naturall man; And he that confesseth a Sonne of God, beyond him: so

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is neither got to the full truth, till he confesse the ho'y Ghost too. *The fool sayes in his heart, There is no God: The fool, sayes David; the emphaticall fool, in the highest degree of folly:* But though he get beyond that folly, he is a fool still, if he say, *There is no Christ;* for Christ is the wisdom of the Father: And a fool still, if he denie the holy Ghost. *Etiam Christiani nomen superficies est,* is excellently said by *Tertullian;* The name and profession of a Christian, is but a superficiall outside, sprinkled upon my face in Baptisme, or upon my outward profession in actions, if I have not in my heart a sense of the holy Ghost, that applies the mercies of the Father, and the merits of the Sonne to my soul. As *S. Paul* said, Whilest you are without Christ, you are without God, It is an Atheisme (with *S. Paul*) to be no Christian: So whilest you are without the holy Ghost, you are without Christ. It is Antichristian to denie, or not to confesse the holy Ghost. For as Christ is the manifestation of the Father, so the holy Ghost is the application of the Sonne. Therein are we Christians, that in the profession of that name of Christ, we professe all the three Persons: In Christ is the whole Trinitie; because, as the Father sent him, so sent he the holy Ghost: And that is our specifick form, that is our distinctive character from Jew & Gentile, the Trinitie.

But then is this specifick form, this distinctive

ctive character, the notion of the Trinitie, conveyed to us, exhibited, imprinted upon us in our creation in this word, this plurall word, in the mouth of our own God, *Faciamus, Let Us, Us*. It is here, and here first. This is an intimation, and the first intimation of the Trinitie from the mouth of God, in all the Bible. It is true, that though the same faith, which is necessary to salvation now, were alwayes necessary, and so in the old Testament they were bound to beleve in Christ, as well as in the new, and consequently in the whole Trinitie; yet not so explicately, nor so particularly as now: now Christ, calling upon God, in the name of the Father, sayes, *I have manifested thy Name unto the men which thou gavest me out of the world*. They were men appropriated to God, men exempt out of the world: yet they had not a cleare manifestation of Father and Sonne, the doctrine of the Trinitie, till Christ manifested it to them. *I have manifested thy Name*, thy name of Father and Sonne. And therefore the Jewish Rabbins say, that the Septuagint, the first Translatours of the Bible, did disguise some places of the Scriptures, in their translation, lest *Ptolomey* (for whom they translated it) should be scandalized with those places: And that this text was one of those places, which, (say they) though it be otherwise in the copies of the Scriptures which we have now, they translated *Faciam*, and not *Faciamus*:

John 17. 6.

*Faciamus:*

*ciamus*: that God said here, *I will make*, in the singular, and not, *Let us make man*, in the plurall; lest that plurall word might have misled King *Ptolomey* to think that the Jews had a plurall religion, and worshipped divers gods. So good an evidence do they confesse this text to be, for some kinde of pluralitie in the God-head.

Here then God notified the Trinitie; and here first. For though we accept an intimation of the Trinitie, in the first line of the Bible, where *Moses* joyned a plurall name, *Elohim*, with a singular verb, *Bara*; and so in construction it is *Creavit Dii*, Gods created heaven and earth: yet besides that, that is rather a mysterious collection, then an evident conclusion of a pluralitie of persons: though we read that in that first verse, before this in the 26; yet *Moses* writ that, which is in the beginning of this chapter, more then 2000. yeares after God spake this that is in our text: so long was Gods plurall before *Moses* his plurall; Gods *Faciamus* before *Moses* *Bara Elohim*. So that in this text begins our Catechisme: here we have (and here first) the saving knowledge of the Trinitie. For, when God spake here, to whom could God speak, but to God? *Non cum rebus creandis, non cum re nihili*, sayes *Athanasius*, speaking of Gods first speaking, when he said of the first creature, *Let there be light*. God spake not then to future things, that were not. When God

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spake

spake first, there was no creature at all to speak to: when God spake of the making of man, there were no creatures. But were there any creatures able to create, or able to assist him in the creation of man? who? Angels? some had thought so in *S. Basils* time; and to them *S. Basil* sayes, *Suntne illi?* God sayes, *Let us make man to our image*; and could he say so to Angels? Are Angels and God all one? or is that that is like an Angel, therefore like God? It was *sua ratio, suum verbum, sua sapientia*, sayes that Father: God spake to his own word and wisdom; to his own purpose and goodnesse: And the Sonne is the word and wisdom of God; and the holy Ghost is the goodnesse and the purpose of God, that is, the administration, the dispensation of his Church. It is true, that when God speaks this over again, in the Church (as he doth every day, now this minute) then God speaks to his Angels, to the Angels of the Church, to his Ministers: he sayes, *Faciamus, Let Us, Us* both together, you and we, make a man: joyn mine ordinance (your preaching) with my Spirit (sayes God to us) and so make man: Preach the oppressour, and preach the wanton, and preach the calumniatour, into an other nature; make that ravening wolf, a man; that licentious goat, a man; that insinuating serpent, a man by thy preaching. To day if you will heare his voice, heare us; for here he calls upon us to joyn with him for the making of man.

man. But for his first *Faciamus*, which is in our text, it is excellently said, *Dictum in senatu, & soliloquio*: It was spoken in a senate, and yet in solitarinesse; spoken in private, and yet publickly spoken; spoken where there were divers, and yet but one, one God, and three persons.

Rupertus.

If there were no more intended in this plurall expression, *Us*, but (as some have conceived) that God spake here in the person of a Prince and Sovereigne Lord; and therefore spake, as Princes do, in the plurall, We command, and we forbid: yet S. Gregories caution would justly fall upon it, *Reverenter pensandum est*, It requires reverent consideration, if it be but so: for God speaks so, like a King, in the plurall, but seldome, but five times (in my account) in all the scriptures; and in all five, in cases of important consequence. In this text first, where God creates man, whom he constitutes his vice-Roy in the world; here he speaks in his Royall plurall: And then in the next Chapter, where he exempts mans term in this vice-regencie to the end of the world, in propounding man means of succession; *Faciamus, Let us make him a helper*: there he speaks in his Royall plurall. And also in the third Chapter, in declaring the hainousnesse of mans fault, & arraigning him, and all us in him, God sayes, *Sicut unus ex nobis*, Man is become as one of us, not content to be our vice-Roy, but our selves: there is his Royall plurall too: And again, in

that declaration of his justice, in that confusion of the builders of Babylon, *Descendamus, Confundamus, Let us do it.* And then lastly, in that great work of mingling mercy with justice, which (if we may so speak) is Gods master-piece, when he sayes, *Quis ex nobis? Who will go for us, and publish this?* In these places, & these onely (and not all these neither, if we take it exactly according to the originall; for in the second, the making of *Eve*, though the vulgar have it in the plurall, it is indeed but singular in the Hebrew) God speaks as a King, in his Royall plurall still. And when it is but so, *Reverenter pensandum est*, sayes that Father, *It behoves us to hearken reverently to him*, for kings are images of God; such images of God, as have eares, and can heare; and hands, and can strike. But I would ask no more premeditation at your hands, when you come to speak to God in this place, then if you sued to speak with the King: to speak with no more fear of God here, then if you went to the King under the conscience of a guiltinesse towards him, and a knowledge that he knew it. And that is your case here; sinners, and even manifest sinners: for even midnight is noon in the sight of God; and when your candles are put out, his sunne shines still. *Nec quid absconditum à calore ejus* (sayes David) *There is nothing hid from the heat thereof*: not onely no sin hid from the light thereof, from the sight of God; but not from the heat thereof,



of, not from the wrath and indignation of God. If God speak plurally, onely in the majestic of a soveraigne Prince, still *Reverenter pensandum*, that calls for reverence. What reverence? There are nationall differēces in outward reverence and worships: some worship princes, and parents, and masters, in one; some in another fashion: children kneel to ask blessing of parents, in England; but where else? servants attend not with the same reverence upon masters in other nations, as with us: Accesses to their princes, are not with the same difficultie, nor the same solemnitie in France, as in Turkie. But this rule goes through all nations, that in that disposition, and posture, and action of the bodie, which in that place is esteemed most humble and reverent, God is to be worshipped. Do so then here. God is your Father; ask blessing upon your knees; pray in that posture: God is your King; worship him with that worship which is highest in our use & estimation. We have no Grandes, that stand covered to the King: where there are such, though they stand covered in the Kings presence, they do not speak to him for matters of grace, they do not sue to him: so, ancient Canons make difference of persons in the presence of God: where and how this and this shall dispose of themselves in the Church of God, dignitie, and age, and infirmitie will induce differences. But for prayer, there is no difference: one humiliation is required

red of all : As when the King comes in here, howsoever they sat diversly before, all return to one manner of expressing their acknowledgement of his presence : so at the *Oremus*, *Let us pray*, *Let us all fall down, and worship, and kneel before the Lord our maker.*

So he speaks in our Text : not onely as the Lord our King, intimating his providence and administration ; but as the Lord our maker, and then a maker so , as that he made us in a Councell; *Faciamus*, *Let us*: and that he speaks as in council , is an other argument for reverence. For what trust or freedome soever I have by his favour with any Counsellour of state; yet I should surely use another manner of consideration to this pluralitie in God, to this meeting in Council, to this intimation of a Trinitie, then to those other actions, in which God is presented to us singly, as one God, for so he is presented to the naturall man as well as to us. And here enters the necessitie of this knowledge, *Oportet denuo nasci* ; without a second birth , no salvation: And so no second birth without Baptisme, no Baptisme, but in the name of the Father, Sonne, and holy Ghost. It was the entertainment of God himself, his delight, his contemplation, for those infinite millions of generations, when he was without a world, without creatures, to joy in one another, in the Trinitie, as *Gregorie Nazianzene*, and a Poet as well as a Father, as most of the Fathers were, expresse it : — *Ille*



— *Ille sua splendorem cernere forma  
Gaudebat* —

It was the Fathers delight to look upon  
himself in the Sonne,

— *Numenq; suum tripliciq; pariq;  
Luce nitens* —

And to see the whole Godhead, in a three-  
fold and equall glorie. It was Gods own del-  
ight, and it must be the delight of every  
Christian, upon particular occasions to carry his  
thoughts upon the severall persons of the Tri-  
nitie. If I have a barre of iron, that barre in  
that forme will not nail a doore: If a sowe of  
lead, that lead in that forme will not stop a leak:  
If a wedge of gold, that wedge will not buy  
my bread. The generall notion of a mighty  
God, may lesse fit my particular purposes: But  
I coyn my gold into currant money, when I ap-  
prehend God in the severall notions of the  
Trinitie; That, if I have been a prodigall son,  
I have a Father in heaven, and can go to him,  
and say, *Father, I have sinned*, and be received  
by him; That, if I be a decayed father, and  
need the sustentation of my own children, there  
is a Sonne in heaven, that will do more for me  
then my own children (of what good means  
or good nature soever they be) can or will do;  
If I be dejected in spirit, there is a holy Spirit  
in heaven, which shall bear witness to my spi-  
rit, that I am a childe of God: And if the  
ghosts of those sinners, whom I made sinners,  
haunt

haunt me after their deaths, in returning to my memorie, & reproaching my conscience with the heavy judgements that I have brought upon them; If after the death of my own sinne, when my appetite is dead to some particular sinne, the memorie and sinfull delight of those passed sinnes, the ghosts of those sinnes haunt me again: yet there is a holy Ghost in heaven, that shall exorcise these, and shall overshadow me. The God of the whole world is God alone, in the generall notion, as he is so, God; but he is my God most especially, & most appliably, as he is received by me in the severall notions of Father, Sonne, and holy Ghost.

II. Part.  
*Occidens.*

This is our East; here we see God, God in all the persons, consulting, concurring to the making of us. But then my West presents it self; that is an occasion to humble me, in the next word: he makes but man; a man, that is, but Adam, but Earth. I remember 4. names, by which man is often called in the scriptures: & of these foure, three do absolutely carry miserie in their significations; three to one against any man, that he is miserable: One name of man is *ish*; and that they derive à *sonitu*; Man is but a voice, but a sound, but a noise: he begins the noise himself, when he comes crying into the world; & when he goes out, perchance friends celebrate, perchance enemies caluminate him, with a diverse voice, a diverse noise. A melancholick man is but a groning; a sportfull man, but

but a song, an active man, but a trumpet; a mighty man, but a thunder-clap: every man but *Ish*, but a sound, but a noyse. An other name is *Enosh*. *Enosh*, is meer calamitie, miserie, depression. It is indeed most properly oblivion; And so the word is most elegantly used by David, *Quid est homo?* where the name of man is *Enosh*: And so that which we translate, *What is man, that thou art mindfull of him?* is indeed, *What is forgetfulnesse, that thou shouldest remember it*; that thou shouldest think of that man, whom all the world hath forgotten: first man is but a voice, but a sound: but because fame & honour may come within that name of a sound, of a voice; therefore he is overtaken with another damp, man is but oblivion: his fame, his name shall be forgotten. One name man hath, that hath some taste of greatnesse and power in it, *Gheber*; and yet, *I that am that man* (sayes the Prophet, for there that name of man *Gheber* is used) *I am the man that hath seen affliction by the rod of Gods wrath*. Man *Ish* is so miserable, as that he afflicts himself, cries, and whines out his own time; and man *Enosh*, so miserable, as that others afflict him, and bury him in ignominious oblivion: and man, that is, *Gheber*, the greatest & powerfulllest of men, is yet but that man, that may possibly, that may justly see affliction by the rod of Gods wrath. And from *Gheber*, he made *Adam*, which is the fourth name of man, indeed the first name of man, the

Lam. 3. 1.

name in this text, and the name to which every man must be called, and referre himself, and call himself by; earth, and red earth.

Now God did not say of man, as of other creatures, Let us, or let the earth bring forth herbs, and fruits, and trees, as upon the third day; Now let the earth bring forth cattell and worms, as upō the sixth day, the same day that he made man: *Non imperiali verbo, sed familiari manu*, sayes *Tertullian*; God calls not man out with an imperious command, but he leads him out with a familiar, with his own hand. And it is not, *Fiat homo*, but, *Faciamus*; not, *Let there be*, but, *Let us make man*. Man is but an earthen vessel. It is true: but when we are upon that consideration, God is the potter: if God will be that, I am well content to be this: let me be any thing, so that that I am be from my God. I am as well content to be a sheep as a lion, so God will be my shepherd; and the Lord is my shepherd: to be a cottage, as a castle; the house, as a citie, so God will be the builder: and the Lord builds, and watches the citie, the house; this house, this citie, me: to be rye, as wheat, so God will be the husbandman: and the Lord plants me, and waters, and weeds, and gives the increase: and to be clothed in leather, as well as in silk, so God will be the merchant: and he clothed me in *Adam*, and assures me of clothing, in clothing the lilies of the field; and is fitting the robe of Christs righteousness to me

me now this minute: *Adam* is as good to me, as *Gheber*; a clod of earth, as a hill of earth, so God be the potter.

God made man of earth, not of aire, not of fire. Man hath many offices, that appertain to this world, and whilest he is here, must not withdraw himself from those offices of mutuall societie, upon pretence of zeal, or better serving God in a retired life. A ship will no more come to the harbour without ballast, then without sails: A man will no more get to heaven without discharging his duties to other men, then without doing them to God himself: *Man liveth not by bread onely*, sayes Christ; but yet he liveth by bread too: every man must do the duties, every man must bear the encumbrances of some calling.

Luke 4.4.

*Pulvis es, Thou art earth*: he whom thou treadest upon, is no lesse; and he that treads upon thee, is no more. Positively, it is a low thing to be but earth: and yet the low earth, is the quiet center: there may be rest, acquiescence, content in the lowest condition: But comparatively, earth is as high as the highest. Challenge him that magnifies himself above thee, to meet thee in *Adam*; there bid him, if he will have more nobilitie, more greatnesse then thou, take more originall sin then thou hast. If God have submitted thee to as much sin, and penalty of sin, as him; he hath afforded thee as much, and as noble earth as him. And if

he will not trie it in the roote, in your equalitie in *Adam*; yet, in another test, another furnace, in the grave, he must: there all dusts are equall. Except an epitaph tell me who lies there, I cannot tell by the dust; nor by the epitaph know, which is the dust it speaks of, if another have been layed there before, or after, in the same grave: nor can any epitaph be confident in saying, Here lies; but, Here was laid: for so various, so vicissitudinarie is all this world, as that even the dust of the grave hath revolutions. As the motions of an upper sphere imprint a motion in a lower sphere, other then naturally it would have; so the changes of the life work after death. And as envie supplants and removes us alive; a shovell removes us, and throwes us out of our grave, after death. No limbeck, no weights can tell you, This is dust royall, this plebeian dust: no commission, no inquisition can say, This is catholick, this is hereticall dust. All lie alike, and all shall rise alike: alike, that is, at once, and upon one command. The saint cannot accelerate, the reprobate cannot retard the resurrection. And all that rise to the right hand, shall be equally kings; and all at the left, equally what? the worst name we can call them by, or affect them with, is devil: and then they shall have bodies to be tormented in, which devils have not. Miserable, unexpressible, unimaginable, macerable condition, where the sufferer would be glad to be  
but



but a devil; where it were some happinesse, and some kinde of life, to be able to die; and a great preferment, to be nothing!

He made us all of earth, and all of red earth: our earth was red, even when it was in Gods hands: a rednesse that amounts to a shamefastnesse, to a blushing at our infirmities, is imprinted in us by Gods hands: for this rednesse is but a conscience, a guiltinesse of needing a continuall supply, and succession of more and more grace: and we are all red, red so, even from the beginning, and in our best state. *Adam* had, the angels had thus much of this infirmity, that though they had a great measure of grace, they needed more. The prodigall childe grew poore enough after he had received his portion: and he may be wicked enough, that trusts upon former or present grace, and seeks not more. This rednesse, a blushing, that is, an acknowledgement that we could not subsist with any measure of faith, except we pray for more faith; nor of grace, except we seek more grace, we have from the hand of God: and an other rednesse from his hand too, the blood of his Sonne; for that blood was effused by Christ, in the vail of this ransom for us all, and accepted by God in the vail thereof for us all: and this rednesse is in the nature thereof as extensive, as the rednesse derived from *Adam* is: both reach to all; so we were red earth in the hands of God, as rednesse denotes our generall infirmities: and as

rednesse denotes the bloud of his Sonne, our Saviour, all have both. But that rednesse which we have contracted from bloud shed by our selves, the bloud of our own souls; by sinne, was not upon us when we were in the hands of God: that rednesse is not his tincture, not his complexion: no decree of his is writ in any such red ink. Our sins are our own, & our destruction is from our selves. We are not as accessaries, and God as principall in this soul-murder: God forbid. We are not as executioners of Gods sentence, and God the malefactor in this soul-damnation: God forbid. *Cain* came not red in his brothers bloud out of Gods hands; nor *David* red with *Uriahs* bloud; nor *Achitophel* with his own; nor *Judas* with Christs, or his own. That that Pilate did illusorily, God can do truely, wash his hands from the bloud of any of those men. It were a weak plea to say, I killed not that man; but it is true, I commanded one who was under my command, to kill him: It is rather a prevarication, then a justification of God, to say, God is not the authour of sinne in any man: but it is true, God makes that mans sinne, that sinne. God is innocencie: and the beams that flow from him, are of the same nature and colour. Christ, when he appeared in heaven, was not red, but white; his hand, his head, and hairs too: he, and that that grows from him; he, and we, as we come from his hands, are white too: his angels, that provoke us to the imita-



imitation of that pattern, are so in white; two men, two angels stood by the apostles in white apparell: the imitation is laid upon us, by precept too: *At all times let thy garments be white*; those actions, in which thou appearest to the world, innocent. It is true that Christ is both; *My beloved is white and ruddy*, sayes the Spouse: but the white was his own; his rednesse is from us. That which *Zipporah* said to her husband *Moses* in anger, the Church may say to Christ in thankfulness, *Verè sponsus sanguinum*, *Thou art truly a bloody husband to me*; *Damim*, *sanguinum*; of blouds, blouds in the plurall: for all our blouds are upon him. This was a mercie to the militant Church, that even the triumphant Church wondred at it. They knew not Christ, when he came up into heaven in red; *Who is this that cometh in red garments? wherefore is thy apparell red, like him that treadeth in the wine-presse?* They knew he went down in white, in entire innocencie; and they wondred to see him return in red: but he satisfies them; *Calcavi*, You think I have troden the wine-presse, and you mistake it not: *I have troden the wine-presse*: and *Calcavi solus*, and that alone: All the rednesse, all the bloud of the whole world is upon me: and as he addes, *Non vir de gentibus*; Of all people there was none with me; with me so, as to have any part in the merit; so, of all people there was none with me: without me so, as to be excluded by me,

Acts 1. 10.

Eccles 9. 8.

Cant. 5. 10.

Isa. 63. 1.

Col. 1. 21.

me, without their own fault, from the benefit of the merit. This rednesse he carried up to heaven; for by the blood of his crosse came peace, both to the things in heaven, and the things on earth. For the peccabilitie, that possibilitie of sinning, which is in the nature of the angels of heaven, would break out into sinne, but for that confirmation, which those angels have received in the blood of Christ. This rednesse he carried to heaven; and this rednesse he hath left upon earth, that all we, miserable clods of earth, might be tempered with his blood: that in his blood, exhibited in his holy & blessed Sacrament, our long robes might be made white in the blood of the Lambe: that, though our sinnes be robes, habits of long continuance in sinne; yet, through that rednesse which our sinnes have cast upon him, we might come to participate of that whitenesse, that righteousnesse, which is his own: *We*; that is, *all we*: for, as to take us in, who are of low condition, and obscure station, a cloud is made white, by his sitting upon it; *He sat upon a white cloud*: so, to let the highest see, that they have no whitenesse, but from him, he makes the throne white by sitting upon it: *He sat upon a great white throne*. It had been great, if it had not been white: white is the colour of dilatatiō; Goodnesse enlarges the throne. It had not been white, if he had not sat upon it. That goodnesse onely which consists in glorifying God,

God, and God in Christ, and Christ in the sinceritie of the truth, is true whitenesse. God hath no rednesse in himself, no anger towards us, till he considers us as sinners. God casts no rednesse upon us, inflicts no necessitie, no constraint of sinning upon us: we have died our selves in sinnes as red as scarlet, we have drowned our selves in such a red sea. But as a garment that was washed in the Red sea, would come out white, (*so wonderfull works hath God done at the Red sea*, sayes David) so doth his whitenesse work through our red, and makes this *Adam*, this red earth, *Calculus candidum*, that white stone, that receives a new name, not *Ish*, not *Enosh*, not *Gheber*; no name that tastes of miserie, nor of vanitie; but that name renewed and manifested, which was imprinted upon us in our elections, the sonnes of God; the irremoveable, the undisinheritable sonnes of God.

Psal. 106. 22.

Be pleased to receive this note at parting, that there is *Macula alba*, a spot, and yet white, as well as a red spot: a whitenesse, that is an indication of a leprosie, as well as a rednesse. It is whole-Pelagianisme, to think nature alone sufficient; half-Pelagianisme, to think grace once received to be sufficient; super-Pelagianisme, to think our actions can bring God in debt to us by merit, and supererogation, & Catharisme, imaginarie puritie, in canonizing our selves as present saints, and condemning all that differ

F

from

Joel 1.7.

from us, as reprobates. All these are white spots, and have the colour of goodnesse; but are indications of leprosie. So is that, that God threatens, *Decorticatio ficus & albi rami*; that the fig-tree shall be barked, and the boughs thereof left white. To be left white without bark, was an indication of a speedy withering. *ostensa candescunt, & arescunt*, sayes S. Gregorie of that place: the bough that lies open without bark, looks white, but perisheth. The good works that are done openly to please men, *have their reward* (sayes Christ) that is, shall never have reward. To pretend to do good, and not mean it; to do things good in themselves, but not to good ends; to go towards good ends, but not by good wayes; to make the deceiving of men thine end, or the praise of men thine end; all this may have a whitenesse, a colour of good: but all this is a barking of the bough, and an indication of a mischievous leprosie. There is no good whitenesse, but a reflexion from Christ Jesus, in an humble acknowledgement that we have none of our own; and in a confident assurance, that in our worst estate we may be made partakers of his. We are all red earth. In *Adam*, we would not; since *Adam*, we could not avoid sinne, and the concomitants thereof, miseries; which we have called our West, our cloud, our darknesse. But then we have a North, that scatters these clouds, in the next word, *Ad imaginem*

*imaginem*; that we are made to another pattern, in another likenesse then our own. *Faciamus hominem*. So farre we are gone, East and West; which is half our compasse, and all this dayes voyage: for we are struck upon the sand, and must stay another tide and another gale for our North and South.

*FINIS.*







THE SECOND  
SERMON  
PREACHED  
BEFORE KING  
CHARLES,  
Upon the xxvi verse of  
the first Chapter of  
GENESIS.

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By  
D<sup>r</sup>. DONNE  
DEAN OF  
PAULS.

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# Genesis 1. 26.

And God said, Let us  
make man in our  
image, after our like-  
nesse.

**B**Y fair occasion from these words,  
we proposed to you the whole  
compasse of mans voyage, from  
his launching forth in this  
world, to his anchoring in the  
next; from his hoysing sail here, to his striking  
sail there: in which compasse we designed to  
you his foure quarters: first, his East, where he  
must begin, the fundamentall knowledge of  
the Trinitie (for that we found to be the speci-  
fication & distinctive character of a Christian)  
where, though that be so, we shewed you also,  
why we were not called *Trinitarians*, but *Chri-  
stians*: and we shewed you the advantage that  
man

man hath, in laying hold upon God in these severall notions; That the prodigall sonne hath an indulgent father; that the decayed father hath an abundant sonne, that the dejected spirit hath a Spirit of comfort to fly to in heaven. And as we shewed you from *S. Paul*, that it was an Atheisme to be no Christian: (*Without God*, sayes he, as long as without Christ) so we lamented the slacknesse of Christians, that they did not seriously and particularly consider the persons of the Trinitie, and especially the holy Ghost, in their particular actions: And then we came to that consideration, whether this doctrine were established, or directly insinuated, in this plurall word of our text, *Faciamus*, *Let us make man*: and we found that doctrine to be here, and here first, of any place in the Bible: and finding God to speak in the plurall, we accepted (for a time) that interpretation which some had made thereof, That God spake in the person of a Sovereigne Prince, and therefore (as they do) in the plurall, *We*: And thereby having established reverence to Princes, we claymed, in Gods behalf, the same reverence to him; that men would demean themselves here, when God is spoken to in prayer, as reverently as when they speak to the King. But afterwards we found God to speak here not onely as our King, but as our Maker, as God himself, and God in council, *Faciamus*: And we applied thereunto the difference of our respect

spect to a person of that honourable rank, when we came before him at the counsel-table, and when we came to him at his own table ; and thereby advanced the seriousness of this consideration, God in the Trinitie. And farther we sailed not with our Eastern winde. Our West we considered in the next word, *Hominem* ; That, though we were made by the whole Trinitie, yet the whole Trinitie made us but men, and men in this name of our text, *Adam* ; and *Adam* is but earth : and that is our West, our declination, our Sun-set. We passed over the foure names, by which man is ordinarily expressed in the scriptures ; and we found necessary miserie in three of them ; and possible, nay, likely miserie in the fourth, in the best name. We insisted upon the name of our text, *Adam*, earth ; and had some use of these notes ; first, That if I were but earth, God was pleased to be the potter ; If I but a sheep, he a shepherd ; If I but a cottage, he a builder : So he work upon me, let me be what he will. We noted, that God made us earth, not aire, not fire ; that man hath bodily and worldly duties to perform, and is not all spirit in this life. Devotion is his soul : but he hath a bodie of discretion & usefulness to invest in some calling. We noted too, that in being earth we are equall : we tried that equalitie, first in the root, in *Adam* ; there if any man will be nobler earth then I, he must have more originall sinne then I : for that was ill A-

dams patrimonie, all that he could give. And we tried this equalitie in another furnace, in the grave; where there is no means to distinguish royall from plebeian, nor catholick from hereticall dust. And lastly we noted, that this our earth was red; & considered in what respect it was red, even in Gods hands; but found that in the bloud-rednesse of sinne, God had no hand; but sinne, and destructions for sinne, were wholly from our selves: which consideration we ended with this, that there was *Macula alba*, a white spot of leprosie, as well as a red: and we found the overvaluation of our own puritie, and the uncharitable condemnation of all that differ from us, to be that white spot. And so farre we sailed with that Western winde, & are come to our third point in this our compasse, our North.

III. Part.  
*Aquilo.*

Job 37. 22.

In this point, the North, we place our first comfort. The North is not alwayes the comfortablest clime; nor is the North alwayes a type of happinesse in the scriptures. Many times God threatens storms from the North: but even in those Northern storms, we consider their action, that they scatter, they dissipate those clouds which were gathered, and so induce a serenitie. And so fair weather comes from the North. The consideration of our West, our low estate, that we are but earth, but red earth, died red by our selves; and that imaginary white, which appeares so to us, is  
but



but a white of leprosie : this West inwraps us in heaue clouds of murmuring in this life, that we cannot live so freely as beasts do ; and in clouds of desperation for the next life, that we cannot die so absolutely as beasts do. We die all our lives ; and yet we live after our deaths : These are our clouds ; & then the North shakes these clouds. *The North-winde driveth away the rain*, sayes *Solomon*. There is a North in our text, that drives all these tears from our eyes. Christ calls upon the North as well as the South, to blow upon his garden, and to diffuse the perfumes thereof. Adversitie, as well as prosperitie, opens the bountie of God unto us ; and oftentimes better. But that is not the benefit of the North, in our present consideration : but this is it, that first our Sunne sets in the West. The Eastern dignitie which we received in our first creation, as we were the work of the whole Trinitie, falls under a Western cloud, that that Trinitie made us but earth. And then blows our North, and scatters this cloud ; that this earth hath a nobler form then any other part or limbe of the world : for we are made by a fairer pattern, by a nobler image, by a higher likenesse. *Faciamus* ; Though we make but a man, *Let us make him in our image, after our likenesse*.

The varietie which the holy Ghost uses here in the pen of *Moses*, hath given occasion to divers, to raise divers observations upon

Prov. 25. 13.

Cant. 4. 16.

these words, which seem divers, *Image* and *Likenesse*; as also in the varietie of the phrase: for it is thus conceived and layed, *In our image*; and then, *After our likenesse*. I know it is a good rule that *Damascen* gives, *Parva non sunt parva, ex quibus magna proveniunt*; Nothing is to be neglected, as little, from which great things may arise: If the consequence may be great, the thing must not be thought little. No *God* in the scripture shall perish; therefore no *God* is superfluous: if it were superfluous, it might perish. Words, and lesse particles then words, have busied the whole Church.

In the Council of *Ephesus*, where Bishops in a great number excommunicated Bishops in a greater; Bishop against Bishop, and Patriarch against Patriarch; in which case, when both parties had made strong parties in Court, and the Emperour forbore to declare himself on either side for a time, he was told, that he refused to assent to that which 6000 Bishops had agreed in: the strife was but for a word, whether the blessed Virgin might be called *Deipara*, *The mother of God*, for *Christipara*, *The mother of Christ*; which Christ all agree to be God. *Nestorius* and all his partie agreed with *Cyril*, that she might be. In the Council of *Calcedon*, the difference was not so great, as for a word composed of syllables. It was but for a syllable, whether *Ex* or *In*. The heretiques condemned then, confessed Christ to be *Ex dn.*

*abus naturis*, to be composed of two nature<sup>s</sup>, at first; but not to be *In duabus naturis*, not to consist of two nature<sup>s</sup> after. And for that *In*, they were thrust out. In the Councel of *Nice*, it was not so much as a syllable made of letters; for it was but for one letter; whether *Homoousion*, or *Homo<sup>u</sup>sion*, was the issue. Where the question hath not been of divers words, nor syllables, nor letters, but onely of the place of words, what tempestuous differences have risen! How much hath *sola fides* and *fides sola* changed the case! Nay, where there hath been no quarrell for precedencie, for transposing of words, or syllables, or letters, where there hath not been so much as a letter in question, how much doth an accent varie a sense! An interrogation or no interrogation, will make it directly contrarie. All Christian expositours reade those words of *Cain*, *My sinne is greater then can be pardoned*, positively; and so they are evident words of desperation. The Jews reade them with an interrogation, *Are my sinnes greater, then can be pardoned?* and so they are words of compunction and repentance. The prophet *Micheas* sayes, that *Bethlehem* is a small place: The Evangelist *S. Matthew* sayes, No small place. An interrogation in *Micheas* mouth reconciles it; *Art thou a small place?* amounts to that, *Thou art not*. Sounds, voices, words, must not be neglected: for Christs forerunner, *John Baptist*, qualified himself no otherwise; he was but a voice: and

Gen. 4.13.

Mich. 5.3.

Math. 2.6.

Christ himself is *Verbum*; *The Word* is the name even of the Sonne of God. No doubt but States-men & Magistrates finde often the danger of having suffered small abuses to passe uncorrected. We that see State-businesse but in the glasse of storie, and cannot be shut out of chronicles, see there, upon what little objects the eye and the jealousie of the State is oftentimes forced to bend it self. We know in whose times in Rome a man might not weep, he might not sigh, he might not look pale, he might not be sick, but it was informed against, as a discontent, as a murmuring against the present government, and an inclination to change. And truely many times, upon *Damascens* true ground, though not alwayes well applied, *Parva non sunt parva*; Nothing may be thought little, when the consequence may prove great. In our own sphere, in the Church, we are sure it is so; great inconveniences grew upon small tolerations. Therefore in that businesse, which occasioned all that trouble which we mentioned before, in the Council of Ephesus, when S. Cyril wrote to the Clergie of his diocesse about it, at first he sayes, *Præstitit abstinere*, *It had been better these questions had not been raised*: but (sayes he) *Si his nugis nos adorianur*, *If they vex us with these impertinences, these trifles*: And yet these, which were but trifles at first, came to occasion Councils; and then to divide Council against Council; and then to force the Empe-  
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rour to take away the power of both Councils,  
 and govern in Council by his *Vicar generall*, a  
 secular Lord sent from Court. And therefore  
 did some of the Ancients (particularly *Phila-  
 strius*) crie down some opinions for heresies,  
 which were not matters of faith, but of philo-  
 sophie; and even in philosophie truely held by  
 them who were condemned for hereticks, and  
 mistaken by their Judges that condemned  
 them. Little things were called in question;  
 lest great things should passe unquestioned: and  
 some of these upon *Damascens* true ground  
 (still true in rule, but not alwayes in the appli-  
 cation) *Parva non sunt parva*; Nothing may be  
 thought little, where the consequence may  
 prove great. Descend we from those great  
 spheres, the State and the Church, into a lesser,  
 that is, the conscience of particular men, and  
 consider the danger of exposing those *vines* to  
 little *foxes*; of leaving small sinnes unconfi-  
 dered, unrepented, uncorrected. In that glister-  
 ing circle in the firmament, which we call the  
*Galaxie*, the milkie-way, there is not one starre  
 of any of the six great magnitudes, which  
 Astronomers proceed upon, belonging to that  
 circle: it is a glorious circle, and possesseth a  
 great part of heaven; and yet is all of so little  
 starres as have no name, no knowledge taken of  
 them: So certainly are there many Saints in  
 heaven, that shine as starres, and yet are not of  
 those great magnitudes, to have been *Patri-  
 archs*,

Cont. 2. 15.

Matth. 12. 36.

*archs, or Prophets, or Apostles, or Martyrs, or Doctours, or Virgins;* but good & blessed souls, that have religiously performed the duties of inferiour callings, and no more. And as certainly are there many souls tormented in hell, that never sinned sinne of any of the great magnitudes, *Idolatry, Adultery, Murder,* or the like; but inconsiderately have slid, and insensibly continued in the practise and habit of lesser sinnes. But *parva non sunt parva*; Nothing may be thought little, where the consequence may prove great. When our Saviour sayes, *That we shall give an account for every idle word in the day of judgement,* what great hills of little sands will oppresse us then! And if substances of sinne were removed, yet what circumstances of sinne would condemne us! If idle words have this weight, there can be no word thought idle in the Scriptures: And therefore I blame not in any, I decline not in mine own practise, the making use of the varietie and copiousnesse of the holy Ghost, who is ever abundant, and yet never superfluous in expressing his purpose in change of words. And so no doubt we might do now in observing a difference between these words in our text, *Image,* and *Likenesse*; and between these two forms of expressing it, *In our image,* and, *After our likenesse*. This might be done. But that that must be done, will possesse all our time; that is, to declare (taking the two for this time to be but



but a farther illustration of one another; *Image* and *Likenesse*, to our present purpose, to be all one; what this *image* and this *likenesse* imports; and how this North scatters our former cloud; what our advantage is, that we are made to an image, to a pattern; and our obligation to set a pattern before us in all our actions.

God appointed *Moses* to make all that he made, by a pattern. God himself made all that he made, according to a pattern. God had deposited and laid up in himself certain forms, patterns, *Ideas* of every thing that he made. He made nothing, of which he had not preconceived the form, and predetermined in himself, I will make it thus. And when he had made any thing, he saw it was good; Good, because it answered the pattern, the image; Good, because it was like to that. And therefore though of other creatures God pronounced they were good, because they were presently like their pattern, that is, like that form which was in him for them: yet of man, he forbore to say that he was good; because his conformitie to his pattern was to appeare after in his subsequent actions. Now as God made man after another pattern, and therefore we have a dignitie above all, that we had another manner of creation then the rest: so have we a comfort above all, that we have another manner of administration then the rest. God exercises another manner of providence upon man, then upon other

- Matth. 10. 29. creatures. *A sparrow falls not without God*, sayes Christ: yet no doubt God works otherwise in the fall of eminent persons, then in the fall of sparrows; *for ye are of more value then many sparrows*, sayes Christ there of every man: & some men single, are of more value then many men. God doth not thank the ant, for her industrie and good husbandrie in providing for her self.
- Judg. 15. 4. God doth not reward the foxes, for concurring with *Samson* in his revenge. God doth not see the lion, which was his executioner upon the Prophet which had disobeyed his commandment; nor those few she-bears, which slew the petulant children who had calumniated and reproached *Elisba*. God doth not see them before, nor thank them after, nor take knowledge of their service: But for those men that served Gods execution upon the idolaters of the golden calf, it is pronounced in their behalf, that therein they consecrated themselves unto God; and for that service God made that Tribe, the Tribe of Levi, his portion, his clergie, his consecrated Tribe: So, *Quia fecisti hoc*, sayes God to Abraham, *By my self I have sworn, because thou hast done this thing, and hast not withheld thy sonne, thine onely sonne: that in blessing I will blesse thee, and in multiplying I will multiply thee*. So neither is God angrie with the dog that turns to his vomit; nor with the sow, that after her washing wallows in the mire. But of man in that case he sayes, *It is impossible for those*
1. King. 13. 24.
2. King. 2. 24.
- Exod. 32. 25.
- Gen. 22. 16.
2. Pet. 2. 22.
- Hebr. 6. 4.

*those who were once enlightened, if they fall away, to renew themselves again by repentance.* The creatures live under his law, but a law imposed thus, This they shall do, this they must do: Man lives under another manner of law, This you shall do, that is, This you should do, This I would have you do. And, *Fac hoc, Do this, and you shall live*; disobey, and you shall die: but yet the choice is yours; choose you this day life or death. So that this is Gods administration in the creature, that he hath imprinted in them an instinct, and so he hath something to preserve in them: In man, his administration is this, that he hath imprinted in him a facultie of will and election, and hath something to reward in him. That instinct in the creature God leaves to the naturall working thereof in it self: but the free-will of man God visits & assists with his grace, to do supernaturall things. When the creature doth an extraordinarie action above the nature thereof (as when Balaams asse spake) the creature exercises no facultie, no will in it self; but God forced it to that it did. When man doth any thing conducing to supernaturall ends, though the work be Gods, the will of man is not meerly passive. The will of man is but Gods agent; but still an agent it is, and an agent in another manner then the tongue of the beast. For the will considered as a will (and grace never destroyes nature; nor, though it make a dead will a live will, or an ill will a

good will, doth it make the will no will ) might refuse or omit that it does. So that because we are created by another pattern, we are governed by another law, and another providence.

Go thou then the same way. If God wrought by a pattern, and writ by a copie, and proceeded by a precedent ; do thou so too. Never say, There is no Church without error ; therefore I will be bound by none , but frame a Church of mine own, or be a Church to my self. What greater injustice then to propose no image , no pattern to thy self to imitate ; and yet propose thy self for a pattern, for an image to be adored ? Thou wilt have singular opinions, and singular wayes, differing from all other men : and yet all that are not of thy opinion, must be hereticks ; and all reprobates , that go not thy wayes. Propose good patterns to thy self, and thereby become a fit pattern for others. God (we see) was the first that made images ; and he was the first that forbad them : he made them for imitation ; he forbad them, in danger of adoration. For , what a basenesse , what a madnesse of the soul is it, to worship that which is no better , nay , not so good as it self ! Worship belongs to the best : know then thy distance and thy period, how farre to go, and where to stop. Dishonour not God by an image, in worshipping it ; and yet benefit thy self by it in following it : There  
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is no more danger out of a picture, then out of a historie, if thou intend no more in either then example. Though thou have a West, a dark and a sad condition, that thou art but earth, a man of infirmities, and ill-counselled in thy self: yet thou hast here a North, that scatters and dispells these clouds, that God proposes to thee in his Scriptures; and otherwise, images, patterns of good and holy men to go by. But beyond this North, this assistance of good examples of men, thou hast a South, a Meridionall height, by which thou seest thine image, thy pattern, to be no copie, no other man, but the originall it self, God himself: *Faciamus ad nostram; Let us make man in our image, after our likenesse.*

Here we consider first, where the image is; and then, what it doth: first, in what part of man God hath imprinted this his image; and then, what this image conferres and derives upon man, what it works in man. And as when we seek God in his essence, we are advised to proceed by *negatives* (God is *not mortall*, *not passible*;) so when we seek the image of God in man, we begin with a *negative*, This image is not his *Bodie*. *Tertullian* declined to think it was; nay, *Tertullian* inclined others to think so; for he is the first that is noted to have been the authour of that opinion that God had a bodie: yet *S. Augustine* excuses *Tertullian* for heresie: *Because* (sayes he) *Tertullian* might

IIII Part.  
Meridier.

mean, That it was so sure that there is a God; and that God was a certain, though not a finite essence; that God was so farre from being nothing, as that he had rather a bodie. Because it was possible to give a good interpretation of *Tertullian*, that charitable Father would excuse him of heresie. I would S. *Augustines* charitie might prevail with them that pretend to be *Augustinianissimi*, and to adore him so much in the *Romane Church*, not to cast the name of *Heresie* upon every problem, nor the name of *Heretick* upon every inquirer of truth. S. *Augustine* would deliver *Tertullian* from heresie, in a point concerning God; and they will condemne us of heresie, in every point that may be drawn to concern, not the *Church*, but the *Court of Rome*; not their doctrine, but their profit. *Malo de misericordia Deo rationem reddere, quàm de crudelitate*; I shall better answer God for my mildenesse, then for my severitie. And though anger towards a brother, or a *Racha*, or a *Fool*, will bear an action; yet he shall recover lesse against me at that barre, whom I have called *weak*, or *misse-led* (as I must necessarily call many in the *Romane Church*) then he whom I have passionately and peremptorily called *heretick*: for I dare call an opinion *heresie* for the matter, a great while before I dare call the man that holds it an *heretick*: for that consists much in the manner. It must be matter of faith, before the matter be heresie; but there must be pertinacie



pertinacie after convenient instruction, before  
 the man be an heretick. But how excusable so-  
 ever *Tertullian* be herein, in *S. Augustines* chari-  
 tie, there was a whole sect of hereticks an hun-  
 dred yeares after *Tertullian*, the *Audians*, who  
 over literally taking those places of Scripture,  
 where God is said to have hands, and feet, and  
 eyes, and eares, beleevved God to have a bo-  
 die like ours; and accordingly interpreted this  
 text, that in that image, and that likenesse, a  
 bodily likenesse, consisted this image of God  
 in man. And yet even these men, these *Audi-  
 ans*, *Epiphanius* (who first took knowledge of  
 them) calls but *schismaticks*, not *hereticks*: so  
 loth is charitie to say the worst of any. Yet  
 we must remember them of the *Romane* perswa-  
 sion, that they come too neare giving God a  
 bodie in their *pictures* of God the Father: and  
 they bring the bodie of God, that bodie which  
 God the Sonne hath assumed, the bodie of  
 Christ, too neare in their *Transsubstantiation*:  
 not too neare our faith (for so it cannot be  
 brought too neare to our sense; so it is as really  
 there as we are there) not too neare in the *ubi*;  
 for so it is there, there, that is, in that place to  
 which the Sacrament extends it self: for the  
 Sacrament extends as well to heaven, from  
 whence it fetches grace, as to the table from  
 whence it delivers bread and wine: but too  
 neare in *modo*; for it comes not thither that  
 way. We must necessarily complain, that they  
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John 20. 17.

make religion too bodily a thing. Our Saviour Christ corrected *Marie Magdalenes* zeal, where she flew to him in a personall devotion; and said, *Touch me not, for I am not yet ascended to my Father.* Fix your meditations upon Christ Jesus, so as he is now at the right hand of his Father in heaven, and entangle not your selves so with controversies about his bodie, as to lose reall charitie for *imaginarie* zeal; nor enlarge your selves so farre in the pictures and images of his bodie, as to worship them more then him. As *Damascen* sayes of God, that he is *Superprincipale principium, A beginning before any beginning we can conceive; and praterea aternitas, an eternitie infinitely elder then any eternity we can imagine:* so he is *superspiritualis Spiritus*, such a *Superspirit*, as that the soul of man, and the substance of angels, is but a bodie compared to this Spirit. God hath no bodie, though *Tertullian* disputed it, though the *Andians* preached it, though the *Papists* paint it: and therefore this image of God is not in the body of man that way.

Nor that way neither which some others have assigned, That God, who hath no bodie as God, yet in the creation did assume that form which man hath now, and so made man in his image, that is, in that form which he had then assumed. Some of the ancients thought so; and some other men of great estimation in the *Romane* Church have thought so too. In particular,

lar, *Oleaster*, a great officer in the Inquisition of *Spain*. But great inquirers into other men, are easie neglecters of themselves. The image of God is not in mans bodie this way.

Nor that third way which others have imagined, that is, that when God said, *Let us make man after our likenesse*, God had respect to that form, which in the fulnesse of time his Sonne was to take upon him upon earth. Let us make him now (sayes God) at first, like that which I intend hereafter my Sonne shall be: for though this were spoken before the fall of man, and so before any occasion of decreeing the sending of Christ; yet in the School a great part of great men adhere to that opinion, That God from all eternitie had a purpose, that his Sonne should become man in this world, though Adam had not fallen; *Non ut medicus, sed ut Dominus, ad nobilitandum genus humanum*, say they: Though Christ had not come as a Redeemer, if man had not needed him by sinne, but had kept his first state; yet as a Prince, that desired to heap honour upon him whom he loves, to do man an honour by his assuming that nature, Christ (say they) should have come: and to that image, that form which he was to take then, was man made in this text, say these imaginers. But (alas!) how much better were wit and learning bestowed, to prove to the *Gentiles* that a Christ must come (that they beleeve not) to prove to the *Jews*, that the Christ is come (that

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they beleeeve not) to prove to our own consciences, that the same Christ may come again this minute to judgement ( we live as though we beleeeved not that ) then to have filled the world, and torn the Church with frivolous disputations, Whether Christ should have come if Adam had not fallen! Wo unto fomentours of frivolous disputations. None of these wayes: not because God hath a bodie, not because God assumed a bodie; not because it was intended that Christ should be born, before it was intended that man should be made, is this image of God in the bodie of man: nor hath it in any other relation respect to the bodie; but, as we say in the School, *argutivè*, and *significativè*; that because God hath given man a bodie of a nobler form then any other creature, we inferre, and argue, and conclude from thence, that God is otherwise represented in man then in any other creature: and so farre is this image of God in the bodie above that in the creatures, that as you see some pictures, to which the very tables are jewels; some watches, to which the very cases are jewels; and therefore they have outward cases too; and so the picture and the watch are in that outward case, of what manner stuff soever that be: so is this image in this bodie, as in an outward case, so as that you may not injure nor enfeeble this bodie, neither by sinfull intemperance and licentiousnesse, nor by inordinate fastings or other disciplines of  
 imaginarie

imaginarie merits, while the bodie is alive; for the image of God is in it: nor defraud the body of decent buriall and due solemnities after death; for the image of God is to return to it. But yet the bodie is but the outward case, and God looks not for the gilding, or enamelling, or painting of that; but requires the labour and cost therein to be bestowed upon the table it self, in which this image is immediately, that is, the soul: and that is truely the *ubi*, the place where this image is. And there remains onely now the operation thereof, how this image of God in the soul of man works.

The sphere then of this Intelligence, the gallerie for this picture, the arch for this statue, the table and frame and shrine for this image of God, is inwardly and immediately the soul of man: not *immediately* so, as that the soul of man is a part of the essence of God; for so essentially Christ onely is the image of God. S. *Augustine* at first thought so; *Putabam te, Deus, corpus lucidum, & me frustum de illo corpore*: I took thee, O God (sayes that Father) to be a globe of fire, and my soul to be a spark of that fire; thee to be a bodie of light, and my soul to be a beam of that light. But S. *Augustine* doth not onely retract that in himself, but dispute against it in the *Manichees*. But this image is in our soul, as the soul is the wax, and this image the seal. The comparison is S. *Cyrils*; and he addes well, that no seal but that which printed

the wax at first, can fit that wax, and fill that impression after: no image, but the image of God, can fit our soul; every other seal is too narrow, too shallow for it. The magistrate is sealed with the *Lion*; the *Wolf* will not fit that seal: the magistrate hath a *power* in his hand, but not *oppression*. Princes are sealed with the *Crown*; the *Mitre* will not fit that seal. Powerfully and graciously they protect the Church, and are supreme heads of the Church, but they minister not the Sacraments of the Church: they give preferments, but they give not the capacity of preferments: they give order who shall have, but they have not Orders by which they are enabled to have that they have. Men of inferior and laborious callings in the world are sealed with the *Crosse*; a *Rose*, or a *bunch of Grapes* will not answer that seal: ease and plenty in age must not be looked for without crosses, and labour, and industrie in youth. All men, Prince and people, Clergie and Magistrate, are sealed with the image of God, with a conformitie to him; and worldly seals will not answer that, nor fill up that seal. We should wonder to see a mother in the midst of many sweet children, passing her time in making babies and puppets for her own delight. We should wonder to see a man, whose chambers and galleries were full of curious master-pieces, thrust in a village-fayre, to look upon sixpenie pictures & three-farthling prints. We have all the image of God



at home; and we all make babies, fancies of honour in our ambitions. The master-piece is our own, in our own bosome; and we thrust in country-fayres, that is, we endure the distempers of any unseasonable weather, in night-journeys and watchings; we endure the oppositions, and scorns, and triumphs of a rivall and competitour, that seeks with us, and shares with us. We endure the guiltinesse and reproach of having deceived the trust which a confident friend reposes in us, and sollicite his wife or daughter. We endure the decay of fortune, of bodie, of soul, of honour, to possesse lovers pictures; pictures that are not originals, not made by that hand of God, Nature; but artificiall beauties: and for that bodie we give a soul; and for that drug which might have been bought where they bought it, for a shilling, we give an estate. The image of God is more worth then all substances; and we give it for colours, for dreams, for shadows.

But the better to prevent the losse, let us consider the having of this image; in what respect, in what operation this image is in our soul: for whether this image be in those faculties, which we have in *Nature*; or in those qualifications which we have in *Grace*; or in those super-illustrations, which the blessed shall have in *Glorie*, hath exercised the contemplation of many. Properly this image is in nature; in the naturall reason, and other faculties



of the immortall soul of man; for thereupon doth S. Bernard say, *Imago Dei uri potest in gehenna, non exuri*; till the soul be burnt to ashes, to nothing (which cannot be done, no not in hell) the image of God cannot be burnt out of the soul; for it is radically, primarily in the very soul it self: and whether that soul be infused into the elect, or reprobate, that image is in that soul: as farre as he hath a soul by nature, he hath the image of God by nature in it. But then the seal is deeper cut, or harder pressed, or better preserved in some then in others, and in some other considerations then meerly naturall: therefore we may consider man, who was made here to the image of God, and of God in three persons, to have been made so in Gods intendment three wayes: Man had this image in *Nature*, and doth deface it; he hath it also in *Grace* here, and so doth refresh it; and he shall have it in *Glorie* hereafter, and that shall fix it, establish it. And in every of these three, in this Trinitie in man, Nature, Grace, and Glorie, man hath not onely the image of God, but the image of all the persons of the Trinitie, in every of his three capacities. He hath the image of the Father, the image of the Sonne, the image of the holy Ghost, in nature; and all these also in grace; and all these in glorie too. How all these are in all, I cannot hope to handle particularly, not though I were upon the first grain of our sand,  
upon

upon the first dram of your patience, upon the first flash of my strength: But a cleare repeating of these many branches, that these things are thus, that all the persons of the heavenly Trinitie are ( in their image ) in every branch of this humane Trinitie in man, may ( at least must ) suffice.

In nature then, man, that is, the soul of man, hath this image of God; of God, considered in his unitie, entirely, altogether in this, that this soul is made of nothing, proceeds of nothing. All other creatures are made of that preexistent matter which God had made before; so were our bodies too, but our souls of nothing: now not to be made at all, is to be God himself; onely God himself was never made. But to be made of nothing, to have no other parent but God, no other element but the breath of God, no other instrument but the purpose of God, this is to be the image of God; for this is nearest to God himself ( who was never made at all ) to be made of nothing. And then man (considered in nature) is otherwise the nearest representation of God too: for the steps which we consider, are foure; First, *Esse, Being*; for some things have onely a being, and no life, as stones: Secondly, *Vivere, Living*; for some things have life, and no sense, as plants: and then thirdly, *Sentire, Sense*; for some things have sense, and no understanding; which understanding and  
reason

reason man hath with his being, and life, and sense; and so is in a nearer station to God, then any creature, and a livelier image of him (who is the root of being) then all they; because man onely hath all the declarations of beings. Nay, if we consider Gods eternitie, the soul of man hath such an image of that, as that, though man had a beginning, which the originall, the eternall God himself had not; yet man shall no more have an end, then the originall, the eternall God himself shall have. And this image of eternitie, this post-meridian, this after-noon eternitie, that is, this perpetuities and after-everlastingnesse is in man, meerly as a naturall man, without any consideration of grace: for the reprobate can no more die, that is, come to nothing, then the elect. It is but of the naturall man that *Theodoret* sayes, *A King built a citie, and erected his statue in the midst of that citie;* that is, God made man, and imprinted his image in his soul. *How will this King take it (sayes that Father) to have this statue thrown down?* Every man doth so, if he do not exalt his naturall faculties, if he do not hearken to the law written in his heart, if he do not run, as *Plato*, or as *Socrates*, in the wayes of vertuous actions; he throws down the statue of this King, he defaces the image of God. *How would this King take it (sayes he) if any other statue, especially the statue of his enemy should be set up in his place?* Every man doth so too, that embraces  
false

false opinions in matter of doctrine, or false appearances of happinesse in matter of conversation; for these a naturall man may avoid in many cases, without that addition of Grace which is offered to us as Christians. That comparison of other creatures to man, which is intimated in Job, is intended but of the naturall man. There speaking of Behemoth, that is, of the greatest of creatures, he sayes in our Translation that *He is the chief of the wayes of God*: S. Hierom hath it, *Principium*; and others before him, *Initium viarum Dei*; that when God went the progresse over the world in the creation thereof, he did but begin, he did but set out at Behemoth, at the best of all such creatures; *He*. All they were but *Initium viarum*, *The beginning of the wayes of God*: but, *Finis viarum*, *the end of his journey*, and the eve, the vespers of his Sabbath, was the making of man, even of the naturall man. Behemoth and the other creatures were *vestigia*, sayes the School. In them we may see where God hath gone; for all being is from God: and so every thing that hath a being, hath *filiationem vestigii*, a testimonie of Gods having passed that way, and called in there: but man hath *filiationem imaginis*, an expression of his image; and doth the office of an image or picture; to bring him whom it represents, the more lively to our memories. Gods abridgement of the whole world was man; reabridge man into his least volume, *in pura naturalia*, as he is but meer man, and so he hath the image of God in his soul.

Job 40.19.

He hath it as God is considered in his unitie; for as God is, the soul of man is, indivisibly, impartibly, one entire. And he hath it also as God is notified to us in a Trinitie: for as there are three persons in the essence of God; so are there three faculties in the soul of man. The attributes, and some kinde of speculation of the persons in the Trinitie, are, power to the Father, wisdom to the Sonne, and goodnesse to the holy Ghost. And the three faculties of the soul have the images of these three: the *Understanding* is the image of the *Father*, that is, *Power*; for no man exercises power, no man can govern well, without understanding the natures & dispositions of them whom he governs: and therefore in this consists the power which man hath over the creature, that man understands the nature of every creature; for so Adam did when he named every creature according to the nature thereof: and by this advantage of our understanding them, and comprehending them, we master them; and so, *Obliviscuntur quod nata sunt*, sayes S. *Ambrose*: the lion, the bear, the elephant, have forgot what they were born to; *Induuntur quod jubentur*, they invest and put on such a disposition and such a nature as we enjoyne them & appoint them: *Serviunt ut famuli* (as that Father pursues it elegantly) and, *Verberantur ut timidi*; they wait upon us as servants, who, if they understood us, as well as we understand them, might be our masters; and they receive correction from us, as though they were afraid of us, when, if they understood us, they

they would know that we were not able to stand in the teeth of the lion, the horn of the bull, in the heels of the horse; and, *Adjuvantur ut infirmi*, they counterfeit a weaknesse, that they might be beholding to us for help; and they are content to thank us, if we afford them rest, or any food, who, if they understood us as well as we do them, might tear our meat out of our throats; nay, tear out our throats for their meat. So then in this first naturall facultie of the soul, the *Understanding*, stands the image of the first person, the *Father, Power*.

And in the second facultie, which is the *Will*, is the image, the attribute of the second person, the *Sonne*, which is *Wisdom*: for wisdom is not so much in knowing, in understanding, as in electing, in choosing, in assenting. No man needs go out of himself, nor beyond his own legend, and the historie of his own actions for examples of that, That many times we know better, and choose ill wayes. Wisdom is in choosing or assenting.

And then in the third facultie of the soul, the *Memorie*, is the image of the third person, the *holy Ghost*, that is, *Goodnesse*. For to remember, to recollect our former understanding, and our former assenting, so farre as to do them, to crown them with action, that is true goodnesse. The office that Christ assignes to the holy Ghost, and the goodnesse which he promiseth in his behalf is this, that he shall bring former things to our remembrance. The wise man places all goodnesse in this facultie, the *Memorie*: properly nothing can fall into the

John 14.  
26.



Eccles 7.  
36.

Memorie, but that which is past; and yet he sayes, *Whatsoever thou takest in hand, remember the end, and thou shalt never do amisse.* The end cannot be yet come, and yet we are bid to remember that. *Vissus per omnes sensus recurrit*, sayes S. *Augustine*: as all senses are called *sight* in the Scriptures (for there is *Gustate Dominum*, and *Audite*, and *Palpate*; *Taste* the Lord, and *Heare* the Lord, and *Feel* the Lord; and still the *Videte* is added, *Taste and see* the Lord) so all goodnesse is in *remembring*; all goodnesse (which is the image of the holy Ghost) is in bringing our understanding and our assenting into action. Certainly (beloved) if a man were like the King but in countenance, and in proportion, he himself would think somewhat better of himself, and others would be the lesse apt to put scorns or injuries upon him, then if he had a vulgar and course aspect: with those who have the image of the Kings power (the *Magistrate*) the image of his wisdom (the *Council*) the image of his goodnesse (the *Clergie*) it should be so too; there is a respect due to the image of the King in all that have it. Now in all these respects, man, the meer naturall man, hath the image of the King of kings; and therefore respect that image in thy self, and exalt thy naturall faculties, emulate those men, and be ashamed to be outgone by those men who had no light but nature. Make thine understanding, and thy will, and thy memorie (though but naturall faculties) serviceable to thy God, and auxiliarie & subsidiarie for thy salvation: for though they  
be



be not naturally instruments of grace, yet naturally they are susceptible of grace, and have so much in their nature, as that by grace they may be made instruments of grace, which no facultie in any creature but man can be. And do not think that because a naturall man cannot do all, he hath nothing to do for himself.

This then is the image of God in man, the first way, in *Nature*; and most literally this is the intention of the text. Man was this image thus; and the room furnished with this image, was paradise: but there is a better room then that paradise for the second image (the image of God in man by *Grace*) that is, the Christian Church: for though for the most part this text be understood *de naturalibus*, of our naturall faculties; yet *Origen*, and not onely such allegoricall expositours, but Saint *Basil*, and *Nissen*, and *Ambrose*, and others, who are literall enough, assigne this image of God to consist in the gifts of Gods grace, exhibited to us here in the Church. A Christian then in that second capacitie, as a *Christian*, and not onely as a *Man*, hath this image of God, of God first considered entirely. And those expressions of this impression, those representations of this image of God in a Christian by grace, which the Apostles have exhibited to us, that we are *the sonnes of God*, *the seed of God*, *the off-spring of God*, and *partakers of the divine nature*, (which are high and glorious exaltations) are enlarged and exalted by *Damascen* to a further height, when he sayes, *Sicut Deus*

Ila. 14. 14.

Phil. 2. 6, 7.

Ephes. 4. 5.

*homo, ita ego Deus; As God is man, so I am God, sayes Damascen; I, taking in the whole mankinde (for so Damascen takes it out of Nazianzen; and he sayes, Sicut verbum caro, ita caro verbum; As God was made man, man may become God ) but especially I; I, as I am wrought upon by grace in Christ Jesus. So a Christian is made the image of God entirely. To which expression S. Cyril also comes neare, when he calls a Christian Deiformem hominem, man in the form of God, which is a mysterious and a blessed metamorphosis and transfiguration: that, whereas it was the greatest trespassse of the greatest trespasser in the world, the devil, to say, Similis ero Altissimis, I will be like the Highest; it would be as great a trespassse in me not to be like the Highest, not to conform my self to God, by the use of his grace in the Christian Church. And whereas the humiliation of my Saviour is in all things to be imitated by me, yet herein I am bound to depart from his humiliation; that, whereas he being in the form of God, took the form of a servant; I, being in the form of a servant, may (nay, must ) take upon me the form of God, in being Deiformis homo, a man made in Christ, the image of God. So have I the image of God entirely in his unitie, because I professe that faith which is but one faith, and under the seal of that Baptisme which is but one Baptisme. And then, as of this one God, so I have also the image of the severall persons of the Trinitie, in this capacitie as I am a Christian, more then in my naturall faculties.*

The

The attribute of the first person, the Father, is *Power*: and none but a Christian hath power over those great tyrants of the world, Sinne, Satan, Death, and Hell. For thus my power accrues and grows unto me: first, *Possūm judicare*, I have a power to judge; a judicarie, a discretive power, a power to discern between a naturall accident and a judgement of God, and will never call a judgement an accident; and between an ordinarie occasion of conversion, & a temptation of Satan: *Possūm judicare*. And then, *Possūm resistere*, which is another act of power: when I finde it to be a temptation, I am able to resist it. And *Possūm stare* (which is another) I am able not onely to withstand, but to stand out this battell of temptations to the end. And then, *Possūm capere*; that which Christ proposes for a trial of his disciples, *He that is able to receive it, let him receive it*: I shall have power to receive the gift of continencie against all temptations of that kinde. Bring it to the highest act of power, that with which Christ tried his strongest Apostles; *Possūm bibere calicem*, I shall be able to drink of Christs cup, even to drink his blood, and be the more innocent for that; and to poure out my blood, and be the stronger for that. *In Christo omnia possūm*; there is the fulnesse of power: *In Christ I can do all things*; I can want, or I can abound; I can live, or I can die. And yet there is an extension of power beyond all this, in this, *Non possūm peccare*; being born of God in Christ, I cannot sinne. This that seems to have a name of impotence, *Non pos-*  
*sum,*

1. Cor. 6. 5.

Eph. 6. 13.

Matt. 19.  
12.Matt. 20.  
22.

Phil. 4. 13.

1 John 3.  
9.

*sum, I cannot*, is the fullest omnipotence of all: I cannot sinne; not sinne to death, not sinne with a desire to sinne, not sinne with a delight in sinne; but that temptation that overthrows another, I can resist; or that sinne which being done, casts another into desperation, I can repent. And so I have the image of the first person, the Father, in *Power*.

The image of the second person, whose attribute is *Wisdome*, I have in this, that wisdome being the knowledge of this world and the next, I embrace nothing in this world, but as it leads me to the next: for thus my wisdome, my knowledge grows: first, *Scio cui credidi*, I know whom I have beleev'd; I have not mislayed my foundation; my foundation is Christ: and then, *Scio non moriturum*; my foundation cannot sink: I know that *Christ being raised from the dead, dies no more*: again, *Scio quod desideret spiritus*; I know what my spirit, enlightened by the Spirit of God, desires: I am not transported with illusions and singularities of private spirits. And as in the attribute of *Power* we found an *Omnipotence* in a Christian; so in this there is an *Omniscience*. *Scimus quia omnem scientiam habemus*; there is all together: *We know that we have all knowledge*; for all S. Pauls universall knowledge was but this, *Jesum crucifixum*: I determined not to know anything, save Jesus Christ, and him crucified. And then the way by which he would proceed and take degrees in this wisdome, was, *stultitia pradicandi*, the way that God had ordained: *When the world*

2. Tim. 1.  
12.

Rom. 6. 9.

Rom. 8. 17.

1. Cor. 5. 1.

1. Cor. 2. 2.

1. Cor. 1.  
21.

world by wisdom knew not God, it pleased God by the foolishnesse of preaching to save them that beleeve.

These then are the steps of Christian wisdom: my foundation is Christ; of Christ I enquire no more but fundamentall doctrines, him crucified; and this I apply to my self by his ordinance of preaching. And in this wisdom I have the image of the second person.

And then of the third also in this, that, his attribute being goodnesse, I, as a true Christian, call nothing good, that conduceth not to the glorie of God in Christ Jesus; nor any thing ill, that draws me not from him. Thus I have an expresse image of his goodnesse, that *Omnia cooperantur in bonum*; all things work together for my good, if I love God. I shall thank my fever, blesse my povertie, praise my oppressour; nay, thank, and blesse, and praise even some sinne of mine, which by the consequences of that sinne, which may be shame, or losse, or weaknesse, may bring me to a happie sense of all my former sinnes; and shall finde it to have been a good fever, a good povertie, a good oppression; yea, a good sinne. *Vertit in bonum*, sayes Joseph to his brethren; *You thought evil, but God meant it unto good*: and I shall have the benefit of my sinne, according to his transmutation; that is, though I meant ill in that sinne, I shall have the good that God meant in it. *There is no evil in the citie, but the Lord doth it*: but if the Lord do it, it cannot be evil to me. I beleeve that I shall see *bona Dei*, the goodnesse of the Lord in the land of the living; that is, in heaven: but David speaks also of *signum*

Rom. 8.28.

Gen. 50.20.

Amos 3.6.

Psal. 27.13.

*in bonum; Shew me a token of good:* and God will shew me a present token of future good, an inward infallibilitie, that this very calamitie shall be beneficiall and advantageous unto me: and so as in nature I have the image of God in my whole soul, and of all the three persons in the three faculties thereof; the understanding, the will, and the memorie: so in grace, in the Christian Church, I have the same images of the power of the Father, of the wisdom of the Sonne, of the goodnesse of the holy Ghost, in my Christian profession. And all this we shall have in a better place then paradise (where we considered it in nature) and a better place then the Church, as it is militant (where we considered it in grace) that is, in the kingdome of heaven (where we considered this image in glorie) which is our last word.

There we shall have this image of God in perfection: for if *Origen* could lodge such a conceit, that in heaven at last all things should ebbe back into God, as all things flowed from him at first; and so there should be no other essence but God, all should be God, even the devil himself: how much more may we conceive an unexpressible association (that is too farre off) an assimilation (that is not neare enough) an identification (the School would venture to say so) with God in that state of glorie! Whereas the sunne by shining upon the moon, makes the moon a planet, a starre as well as it self, which otherwise would be but the thickest and darkest part of that sphere: so those beams of glorie which shall issue from my  
God,



God, and fall upon me, shall make me (otherwise a clod of earth, and worfe, a dark soul, a spirit of darknesse) an angel of light, a starre of glorie, a something that I cannot name now, nor imagine now, nor to morrow, nor next yeare; but even in that particular, I shall be like God: that as he that asked a day to give a definition of God, the next day asked a week, and then a moneth, and then a yeare; so undeterminable would my imaginations be, if I should go about to think now, what I shall be there: I shall be so like God, as that the devil himself shall not know me from God, so farre as to finde any more place to fasten a temptation upon me, then upon God; nor to conceive any more hope of my falling from that kingdome, then of Gods being driven out of it: for though I shall not be immortall as God, yet I shall be as immortall as God. And there is my image of God, of God considered all together, and in his unitie in the state of grace.

I shall have also then the image of all the three persons of the Trinitie. *Power* is the Fathers; and a greater power then he exercises here, I shall have there: here he overcomes enemies, but yet here he hath enemies; there, there are none: here they cannot prevail; there they shall not be. So *Wisdome* is the image of the Sonne; and there I shall have better wisdome: the spirituall wisdome it self is here: for here our best wisdome is, but to go towards our end; there it is to rest in our end: here it is to seek to be glorified by God; there it is that God may be everlastingly glorified by me.



The image of the holy Ghost is *Goodnesse*. Here our goodnesse is mixt with some ill; faith mixt with scruples, & good works mixt with a love of praise, and hope of better mixt with fear of worse: there I shall have sincere goodnesse, goodnesse impermixt, intemperate and indeterminate goodnesse; so good a place, as no ill accident shall annoy it; so good companie as no impertinent, no importune person shall disorder it; so full a goodnesse, as no evil of sinne, no evil of punishment for former sins can enter; so good a God, as shall no more keep us in fear of his anger, nor in need of his mercie; but shall fill us first, and establish us in that fulnesse in the same instant, and give us a satietie that we can wish no more, and an infallibilitie that we can lose none of that, and both at once. Whereas the *Cabalists* expresse our nearenesse to God in that state, in that note, that the name of man and the name of God, *ADAM* and *JEHOVAH*, in their numerall letters are equall: so I would have leave to expresse that inexpressible state, so farre as to say, that if there can be other worlds imagined besides this that is under our moon, and if there could be other Gods imagined of those worlds, besides this God to whose image we are made, in *Nature*, in *Grace*, in *Glorie*; I had rather be one of these Saints in this heaven, then one of those Gods in those other worlds. I shall be like the angels in a glorified soul, and the angels shall not be like me in a glorified bodie.

The holy noblenesse and religious ambition that I would imprint in you for attaining of this  
glorie,

glorie, makes me dismisſe you with this note, for the fear of miſſing that glorie; that, as we have taken juſt occaſion to magnifie the goodneſſe of God towards us, in that he ſpeaks plurally, *Faciamus*, *Let Us*, *all Us* do this; & ſo poures out the bleſſings of the whole Trinitie upon us, in this image of himſelf, in every perſon of the three, and in all theſe three wayes which we have conſidered: ſo when the anger of God is juſtly kindled againſt us, God collects himſelf, ſummons himſelf, aſſembles himſelf, muſters himſelf, and threatens plurally too: for of thoſe foure places in Scripture, in which onely (as we noted before) God ſpeaks of himſelf in a royall plurall, God ſpeaks in anger, and in a preparation to deſtruction, in one of thoſe foure entirely, as entirely he ſpeaks of mercie but in one of them, in this text; here he ſayes meerly out of mercie, *Faciamus*, *Let Us*, *Us*, *all Us*, *make man*: and in the ſame pluralitie, the ſame univerſalitie, he ſayes after, *Descendamus & confundamus*, *Let Us*, *Us*, *all Us*, *go down to them and confound them*, as meerly out of indignation and anger, as here out of mercie. And in the other two places, where God ſpeaks plurally, he ſpeaks not meerly in mercie, nor meerly in juſtice in neither; but in both he mingles both: ſo that God carries himſelf ſo equally herein, as that no ſoul, no Church, no State may any more promiſe it ſelf patience in God if it provoke him, then ſuſpect anger in God if we conform our ſelves to him. For from them that ſet themſelves againſt him, God ſhall with-

Gen. 11. 7.

draw his image in all the persons and all the attributes: the Father shall withdraw his power, and we shall be enfeebled in our forces; the Sonne his wisdom, and we shall be enfeebled in our counsels; the holy Ghost his goodnesse, and we shall be corrupted in our manners, and corrupted in our religion, and be a prey to temporall and spirituall enemies, and change the image of God into the image of the beast. And as God loves nothing more then the image of himself in his Sonne, and then the image of his Sonne Christ Jesus in us; so he hates nothing more then the image of Antichrist in them in whom he had imprinted his Sonnes image; that is, declinations towards Antichrist, or concurrences with Antichrist, in them who were born, and baptized, and catechized, & blessed in the profession of his truth.

That God, who hath hitherto delivered us from all cause or colour of jealousies or suspicions thereof in them whom he hath placed over us, so conform us to his image in a holy life, that sinnes continued and multiplied by us against him, do not so provoke him against us, that those two great helps, the assiduitie of preaching, and the personall and exemplarie pietie & constancie in our Princes, be not by our sinnes made unprofitable unto us: for that is the height of Gods malediction upon a nation, when the assiduitie of preaching and the example of a religious Prince doth them no good, but aggravates their fault.

*FINIS.*

A  
SERMON  
Upon the xix verse of  
the ii Chapter of  
HOSEA.

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By  
D<sup>r</sup>. DONNE  
DEAN OF  
PAULS.

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# Hosea 2. 19.

And I will marrie thee  
unto me for ever.



He word which is the hinge upon which all this text turns, is *Eraſh*: and *Eraſh* ſignifies not onely a *be-trothing*, as our later tranſlation hath it, but a *marrying*; and ſo it is uſed by David, *Deliver me my wiſe Michal, whom I married*: and ſo our former tranſlation had it, and ſo we accept it, and ſo ſhall handle it. *I will marrie thee unto me for ever.*

2. Sam. 3. 14

The firſt marriage that was made, God made; and he made it in Paradife: and of that marriage, I have had the like occaſion as this, to ſpeak before, in the preſence of many honourable perſons in this companie. The laſt marriage which ſhall be made, God ſhall make too, and in Paradife too, in the kingdome of heaven: and at that marriage, I hope in him that ſhall make it, to meet, not ſome, but all this companie. The marriage in this text hath relation to both thoſe marriages.

M

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It is it self the spirituall and mysticall marriage of Christ Jesus to the Church, and to every marriageable soul in the Church: and it hath a retrospect, it looks back to the first marriage; for to that the first word carries us, because from thence God takes his metaphor and comparifon, *Sponsabo, I will marrie*: and then it hath a prospect to the last marriage; for to that we are carried in the last word, *In aeternum, I will marrie thee unto me for ever*. Be pleased therefore to give me leave in this exercise, to shift the Scene thrice, and to present to your religious considerations three objects, three subjects: first, a secular marriage, in Paradise; secondly, a spirituall marriage, in the Church; and thirdly, an eternall marriage, in Heaven: And in each of these three, we shall present three circumstances; first, the persons, *Me* and *Tibi, I will marrie thee*; and then the action, *Sponsabo, I will marrie thee*; and lastly, the term, *In aeternum, I will marrie thee to me for ever*.

I Part.

Act. 15. 28.

In the first acceptation then, in the first, the secular marriage in Paradise, the persons were Adam and Eve: ever since, they are He and She, man and woman: at first, by reason of necessitie, without any such limitation as now; and now without any other limitations, then such as are expressed in the law of God. As the Apostles say, in the first generall Council, *We lay nothing upon you but things necessarie*; so we call nothing necessarie, but that which is commanded by God. If in heaven I may have the place of a man that hath performed the  
com-



commandments of God, I will not change with him, that thinks he hath done more then the commandments of God enjoined him. The rule of marriage for degrees and distance in bloud, is the law of God; but for conditions of men, there is no rule at all given. When God had made Adam and Eve in Paradise, though there were foure rivers in Paradise, God did not place Adam in a Monasterie on one side, and Eve in a Nunnerie on the other, and so a river between them. They that build walls and cloysters to frustrate Gods institution of marriage, advance the doctrine of devils, in forbidding of marriage. The devil hath advantages enow against us, in bringing men and women together: it was a strange and superdevilish invention, to give him a new advantage against us, by keeping men and women asunder, by forbidding marriage. Between the heresie of the *Nicolasitans*, that induced a communitie of women (any might take any) and the heresie of the *Tatians*, that forbad all (none might take any) was a fair latitude. Between the opinion of the *Manichean* hereticks, that thought women to be made by the devil; and the *Colliridian* hereticks, that sacrificed to a woman, as to God, there is a fair distance. Between the denying of them souls, which *S. Ambrose* is charged to have done; and giving them such souls, as that they may be priests, as the *Peputian* hereticks did, is a fair way for a moderate man to walk in. To make them gods, is ungodly; and to make them devils, is de-

vilish: to make them mistresses, is unmanly; and to make them servants, is unnoble: to make them, as God made them, wives, is godly, and manly too. When in the Romane church they dissolve marriages in naturall kindred, in degrees where God forbids it not; when they dissolve marriage upon spirituall kindred, because my grandfather christened that womans father; when they dissolve marriage upon legall kindred, because my grandfather adopted that womans father, they separate those whom God hath joyned so farre, as to give them leave to joyn in lawfull marriage. When men have made vows to abstain from marriage, I would they would be content to trie a little longer then they do, whether they could keep that vow or no: And when men have consecrated themselves to the service of God in his Church, I would they would be content to trie a little further then they do, whether they could abstain or no: But to dissolve marriages made after such a vow, or after orders, is still to separate those whom God hath not separated. The persons are He and She, man and woman: they must be so much; he must be a man, she must be a woman: and they must be no more; not a brother and a sister, not an uncle and a neece. *Adduxit ad eum*, was the case between Adam & Eve; God brought them together: God will not bring me a precontracted person; he will not have me defraud another: God will not bring me a misbelieving, a superstitious person; he will not have me drawn  
from

from himself: But let them be persons that God hath made, man and woman; and persons that God hath brought together, that is, not put asunder by any law of his; and all such are persons capable of this first, this secular marriage.

In which our second consideration is the action, *Sponsabo*; where the active is a kinde of passive: *I will marrie thee*, is, *I will be married to thee*; for we marrie not our selves. They are somewhat hard driven in the Romane church, when, making marriage a sacrament, and being pressed by us with this question, If it be a sacrament, who administers it? who is the Priest? they are faine to answer, The Bridegroom and the Bride, he and she are the Priest in that sacrament. As marriage is a civil contract, it must be done so in publick, as that it may have the testimonie of men: as marriage is a religious contract, it must be so done, as that it may have the benediction of the Priest. In a marriage without testimonie of men, they cannot claim any benefit by the Law; in a marriage without the benediction of the Priest, they cannot claim any benefit of the Church: for how matrimonially soever, such persons as have married themselves, may pretend to love and live together; yet all that love and all that life is but a regulated adulterie, it is not marriage.

Now this Institution of marriage had 3 objects: First, *In ussionem*, it was given for a remedie against burning; and then, *In prolem*, for propagation, for children; and lastly, *In adiutorium*, for mutuall

help. As we consider it the first way, *In unctionem*, every heating is not a burning; every naturall concupiscence does not require a marriage: nay, every flaming is not a burning; though a man continue under the flame of carnall temptation, as long as S. Paul did, yet it needs not come presently to a *Sponsabo*, *I will marry*. God gave S. Paul other phylick, *Gratia mea sufficit*, grace to stand under that temptation: and S. Paul gave himself other phylick, *Contundo corpus*, convenient disciplines to tame his bodie. These will keep a man from burning; for, *Uri, est desideriiis vinci; desideria pati, illustris est & perfecti*: To be overcome by our concupiscencies, that is to burn; but to quench that fire by religious wayes, that is a noble, that is a perfect work. When God, at the first institution of marriage, had this first use of marriage in his contemplation, that it should be a remedie against burning, God gave man the remedie, before he had the disease: for marriage was instituted in the state of innocencie, when there was no inordinatenesse in the affections of man, and so no burning. But as God created Rheubarb in the world, whose qualitie is to purge choler, before there was any choler to purge: so God, according to his abundant forwardnesse to do us good, created a remedie before the disease, which he foresaw coming, was come upon us. Let him then, that takes his wife in this first and lowest sense, *In medicinam*, but as his phylick, yet make her his cordiall phylick, take her to his heart, and fill his heart with her; let her dwell

dwell there, and dwell there alone: and so they will be mutuall antidotes and preservatives to one another, against all forrain temptations. And with this blessing bleſſe thou, O Lord, theſe whom thou haſt brought hither for this bleſſing: make all the dayes of their life, like this day unto them: and as thy mercies are new every morning, make them ſo to one another: and if they may not die together, ſuſtain thou the ſurviver of them in that ſad houre, with this comfort, that he that died for them both, will bring them together again in his everlaſtingneſſe.

The ſecond uſe of marriage was, *In prolificati-  
onem, For children:* And therefore (as *S. Augu-  
ſtine* puts the caſe) to contract before, that they will have no children, makes it no marriage, but an adultery. To deny themſelves to one another, is as much againſt marriage, as to give themſelves to another. To hinder that by phyſick, or any other practiſe; nay, to hinder that ſo farre, as by a deliberate wiſh or prayer againſt children, conſiſts not well with this ſecond uſe of marriage. And yet in this ſecond uſe we do not ſo much conſider generation, as regeneration; not ſo much procreation, as education; nor propagation, as tranſplantation of children: for this world might be filled full enough of children, though there were no marriage; but heaven could not be filled, nor the places of the fallen angels ſupplied, without that care of childrens religious education, which from parents in lawfull marriage they are likeliſt to receive.

How

1. Sam. 3. 11

1. Sam. 4. 18

1. Tim. 2. 15

How infinite and how miserable a circle of sinne do we make, if, as we sinned in our parents loyns before we were born, so we sinne in our childrens actions when we are dead, by having given them either example or libertie of sinning! We have a fearfull commination from God, upon a good man, upon *Eli*, for his not restraining the licentiousnesse of his sonnes: *I will do a thing in Israel*, sayes God there, *at which both the eares of every one that heareth it shall tingle*: and it was executed; *Eli* fell down, and broke his neck. We have also a promise of consolation to women, for children: *She shall be saved in childe-bearing*, sayes the Apostle: but, as *Chrysostome* and others of the ancients observe and interpret that place (which interpretation arises out of the very letter) it is, *Si permanserint*; not, *If she*, but, *If they*, if the children continue in faith, and charitie, and holinesse, with sobrietie. The salvation of the parents hath so much relation to the childrens goodnesse, as that, if they be ill by the parents example or indulgence, the parents are as guiltie as the children. Art thou afraid thy childe should be stung with a snake, and wilt thou let him play with the old serpent, in opening himself to all temptations? Art thou afraid to let him walk in an ill aire, and art thou content to let him stand in that pestilent aire, that is made of nothing but oathes and execrations of blasphemous mouthes round about him? It is *S. Chrysostomes* complaint, *Perditionem magno pretio emunt, salutem nec dono accipere volunt*: we pay deere for

our



our childrens damnation, by paying at first for all their childish vanities, and then for their sinfull insolencies at any rate; and we might have them saved, and our selves to the bargain (which were a frugall way, and a debt well hedged in) for much lesse then ours and their damnation stands us in. If you have a desire, sayes that blessed Father, to leave them certainly rich, *Deum iis relinque debitorem; Do some such thing for Gods service, as you may leave God in their debt.* He cannot break; his estate is inexhaustible: He will not break promise, nor break day; *He will shew mercie unto thousands, in them that love him, and keep his commandments.* And here also may another shower of his benedictions fall upon them, whom he hath prepared and presented here; Let the wife be as a fruitfull vine, and their children like olive-plants. To thy glorie, let the parents expresse the love of parents, and the children, to thy glorie, the obedience of children, till they both lose that secular name of parents and children, and meet all alike, in one new name, all saints in thy kingdome, and fellow-servants there.

Pf. 128.3.

The third and last use in this institution of secular marriage, was, *In adiutorium, For mutuall help.* There is no state, no man in any state, that needs not the help of others. Subjects need Kings; and if Kings do not need their subjects, they need alliances abroad, and they need counsel at home. Even in paradise, where the earth produced all things for life, without labour, and the beasts

submitted themselves to man, so that he had no outward enemy; and in the state of innocencie in paradise, where, in man, all the affections submitted themselves to reason, so that he had no inward enemy; yet God, in this abundant paradise, and in this secure innocencie of paradise, even in the survey of his own works, saw, that though all that he had made, was good, yet he had not made all good; he found thus much defect in his own work, that man lacked an helper. Every bodie needs the help of others; and every good bodie does give some kinde of help to others. Even into the ark it self, where God blessed them all with a powerfull and an immediate protection, God admitted onely such, as were fitted to help one another, couples. In the ark, which was the type of our best condition in this life, there was not a single person. Christ sayed once one thief at the last gasp, to show that there may be late repentances: but in the ark he saved none but married persons, to show, that he eases himself in making them helpers to one another. And therefore when we come to the *Posui Deum adiutorium meum*, to relie upon God primarily for our helper; God comes to the *Faciam tibi adiutorium*, *I will make thee a help like thy self*: not alwayes like in complexion, nor like in yeares, nor like in fortune, nor like in birth; but like in minde, like in disposition, like in the love of God and of one another, or else there is no helper. It was no kinde of help, that *Dauids* wife gave him, when she spoke

spoke by way of counsel, but in truth in scorn and derision, to draw him from a religious act, as the dancing before the ark at that time was. It is no help, for any respect, to slacken the husband in his religion. It was but a poore help that *Nabals* wife was fain to give him, by telling *David*, Alas, my husband is but a fool, like his name; and what will you look for at a fools hand? It is the worst help of all, to raise a husband by dejecting her self; to help her husband forward in this world, by forfeiting sinfully and dishonourably her own interest in the next. The husband is the helper in the nature of a foundation, to sustain and uphold all; the wife in the nature of the roof; to cover imperfections and weaknesses: the husband in the nature of the head, from whence all the sinews flow; the wife in the nature of the hands, into which those sinews flow, and enable them to do their offices: the husband helps as legs to her; she moves by his motion: the wife helps as a staffe to him; he moves the better by her assistance. And let this mutuall help be a part of our present benediction too: In all the wayes of fortune, let his industrie help her; and in all the crosses of fortune, let her patience help him; and in all emergent occasions and dangers, spirituall or temporall, *O God, make speed to save them; O Lord, make haste to help them.*

We have spoken of the persons, Man and Woman, Him and Her; and of the action, first, as it is phisick, but cordiall phisick; and then for children,

dren, but children to be made the children of God; and lastly for help, but true help, and mutuall help: there remains yet in this secular marriage, the term how long, for ever; *I will marrie thee for ever*. Now though there be properly no eternitie in this secular marriage, nor in any thing in this world, (for eternitie is onely that which never had beginning, nor ever shall have end) yet we may consider a kinde of eternitie, a kinde of circle, without beginning, without end, even in this secular marriage: for first, marriage should have no beginning before marriage; no half marriages, no lending away of the minde in conditionall precontracts before, no lending away of the bodie in unchaste wantonnesse before. The bodie is the temple of the holy Ghost; and when two bodies by marriage are to be made one temple, the wife is not as the chancell, reserved and shut up, and the man as the walks below, indifferent and at libertie for every passenger. God in his temple looks for first-fruits from both; that so, on both sides, marriage should have such a degree of eternitie, as to have had no beginning of marriage before marriage. It should have this degree of eternitie too, this qualitie of a circle, to have no interruption, no breaking in the way, by unjust suspicions and jealousies. Where there is *spiritus immunditiei*, as S. Paul calls it, *A spirit of uncleannesse*, there will necessarily be *spiritus zelotypia*, as Moses calls it, *A spirit of jealousie*. But to raise the devil in the power of the devil, to call up one spirit

spirit by another spirit, by the spirit of jealousie and suspition, to induce the spirit of uncleanness where it was not, if a man conjure up a devil so, God knows who shall conjure it down again. As jealousie is a care, and not a suspition, God is not ashamed to protest of himself, that he is a *jealous God*. God commands that no idolatrie be committed, *Thou shalt not bowe down to a graven image*; and before he accuses any man to have bowed down to a graven image, before any idolatrie was committed, he tells them that he is a jealous God; God is jealous before there be any harm done. And God presents it as a curse, when he sayes, *My jealousie shall depart from thee, and I will be quiet, and no more angrie*; that is, I will leave thee to thy self, and take no more care of thee. Jealousie that implies care, and honour, and counsel, and tenderneesse, is rooted in God; for God is a jealous God, and his servants are jealous servants, as *S. Paul* professes of himself, *I am jealous over you with a godly jealousie*. But jealousie that implies diffidence, and suspition, and accusation, is rooted in the devil; for he is *The accuser of the brethren*.

Exod. 20.5

Eze. 16.42.

2. Cor. 11.2

So then this secular marriage should be *In aeternum*, eternall, for ever, as to have no beginning before, and so too, as to have no jealous interruption by the way; for it is so eternall, as that it can have no end in this life. Those whom God hath joyned, no man, no devil can separate so, as that it shall not remain a marriage so farre, as that,

if those separated persons will live together again, yet they shall not be new married; so farre, certainly, the band of marriage continues still. The devil makes no marriages: he may have a hand in drawing conveyances; in the temporall conditions there may be practise; but the marriage is made by God in heaven. The devil can break no marriages neither, though he can by sinne break off all the good uses, and take away all the comforts of marriage. I pronounce not now, whether adulterie dissolve marriage or no: It is *S. Augustines* wisdome to say, *When the Scripture is silent, let me be silent too*: and I may go lower then he, and say, *Where the Church is silent, let me be silent too*; and our Church is so farre silent in this, as that it hath not said, that adulterie dissolves marriage. Perchance then it is not the death of marriage; but surely it is a deadly wound. We have authours in the *Romane* church, that think *Fornicationem non vagam*, that such an incontinent life, as is limited to one certain person, is no deadly sinne: but there are none, even amongst them, that diminish the crime of adulterie. *Habere quasi non haberes*, is Christs counsel; to have a wife, as though thou hadst none, that is, for continencie and temperance, and forbearance, and abstinence upon some occasions. But, *Non habere quasi haberes*, is not so: not to have a wife, and yet have her; to have her that is anothers, this is the devils counsel. Of that salutation of the Angel to the blessed Virgin Mary, *Blessed art thou amongst women*, we may  
make



make ever this interpretation, not onely that she was blessed *amongst* women, that is, *above* women; but that she was *Benedicta*, *Blessed* amongst women, that all women blest her, that no woman had occasion to curse her. And this is the eternitie of this secular marriage, as farre as this world admits any eternitie, that it should have no beginning before, no interruption of jealousie in the way, no such approach towards dissolution, as that incontinencie, in all opinions, and in all Churches, is agreed to be. And here also, without any scruple of fear, or of suspicion of the contrarie, there is place for this benediction upon this couple: Build, O Lord, upon thine own foundations, in these two, and establish thy former graces with future; that no person ever complain of either of them, nor either of them of one another; and so he and she are married *in aeternum*, *for ever*.

We are come now, in our order proposed at first, to our second part; for all is said that I intended of the secular marriage. And of this second, the spirituall marriage, much needs not to be said: there is another priest that contracts that, another preacher that celebrates that, the Spirit of God, to our spirit. And for the third marriage, the eternall marriage, it is a boldnesse to offer to say any thing of a thing so inexpressible as the joyes of heaven; it is a diminution of them, to go about to heighten them; it is a shadowing of them, to go about to lay any colours or lights upon

II Part.

on them. But yet your patience may perchance last to a word of each of these three circumstances, the persons, the action, the term, both in this spirituall and in the eternall marriage.

First then, as in the former part, the secular marriage, for the persons there, we considered first Adam and Eve; and after, every man and woman, and this couple in particular: so in this spirituall marriage, we consider first Christ and his Church, for the persons; but more particularly, Christ and my soul. And can these persons meet? In such a distance, and in such a disparagement, can persons meet? The Sonne of God, and the sonne of man? When I consider Christ to be *Germen Jehova*, the bud and blossome, the fruit & off-spring of Jehovah, Jehovah himself; and my self, before he took me in hand, to be, not a potters vessel of earth, but that earth of which the potter might make a vessel if he would, and break it if he would, when he had made it: when I consider Christ to have been from before all beginnings, and to be still the image of the Father, the same stamp upon the same metall; and my self a piece of rusty copper, in which those lines of the image of God, which were imprinted in me, in my creation, are defaced, and worn, and washed, and burnt, and ground away by my many, and many, and many sinnes: when I consider Christ in his circle, in glorie with his Father, before he came into this world, establishing a glorious Church when he was in this world, and glorifying that Church, with that glo-

rie

rie which himself had before, when he went out of this world; and then consider my self in my circle, I came into this world washed in mine own tears, and either out of compunction for my self, or compassion for others, I passe through this world, as through a valley of tears, where tears settle and swell; and when I passe out of this world, I have their eyes, whose hands close mine, full of tears too: Can these persons, this image of God, this God himself, this glorious God, and this vessel of earth, this earth it self, this inglorious worm of the earth, meet without disparagement?

They do meet, and make a marriage: because I am not a bodie onely, but a bodie and soul; there is a marriage, and Christ marries me. As by the Law a man might marrie a captive woman in the warres, if he shaved her head, and pared her nails, and changed her clothes: so my Saviour having fought for my soul, fought to bloud, to death, to the death of the crosse for her; having studied my soul so much, as to write all those epistles, which are in the New Testament, to my soul; having presented my soul with his own picture, that I can see his face in all his temporall blessings; having shaved her head, in abating her pride; and pared her nails, in contracting her greedie desires; and changed her clothes, not to fashion her self after this world; my soul being thus fitted by himself, Christ Jesus hath married my soul; married her to all the three intendments mentioned in the secular marriage: First, *In uestionem*, Against

Deut. 21. 12

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burning;

burning; that, whether I burn my self in the fire of temptation, by exposing my self to occasions of temptation; or be reserved to be burnt by others in the fires of persecution and martyrdom; whether the fires of ambition, or envie, or lust, or the everlasting fires of hell offer at me, in an apprehension of the judgements of God; yet, as the Spirit of God shall wipe all teares from mine eyes, so the teares of Christ Jesus shall extinguish all fires in my heart: and so it is a marriage, *In unctionem*, a remedie against burning. It is so too, *In proli-  
ficationem*, For children. First, *Va soli*, Wo unto that single soul that is not married to Christ, that is not come into the way of having issue by him, that is not incorporated in the Christian Church, and in the true Church; but is yet either in the wilderness of idolatrie amongst the Gentiles, or in the labyrinth of superstition amongst the Papists. *Va soli*, Wo unto that single man, that is not married to Christ in the sacraments of the Church; and, *Va sterili*, Wo unto them that are barren after this spirituall marriage: for that is a great curse in the Prophet *Jeremie*, *Scribe virum istum sterilem*, Write this man childlesse; that implied all calamities upon him. And as soon as Christ had laid that curse upon the fig-tree, *Let no fruit grow on thee henceforward for ever*, presently the whole tree withered: if no fruit, no leaves neither, nor bodie left. To be incorporated in the bodie of Christ Jesus, and bring forth no fruits worthy of that profession, is a wofull state too. *Va soli*: First, Wo unto

Jer. 22. 30.

Matt. 21. 19

unto the Gentiles not married to Christ: and, *Va sterili*, Wo unto inconsiderate Christians, that think not upon their calling, that conceive not by Christ: but there is a *Va pregnantibus* too, Wo unto them that are with childe, and are never delivered; that have sometimes good conceptions, religious dispositions, holy desires to the advancement of Gods truth; but, for some collaterall respects, dare not utter them, nor bring them to their birth, to any effect. The purpose of his marriage to us, is, to have children by us: and this is his abundant and his present fecunditie, that working now by me in you, in one instant he hath children in me, and grand-children by me. He hath married me *In uestionem*, and *In prolem*; *Against burning*, and *for children*: but can he have any use of me, *In adiutorium*, *For a helper*? Surely, if I be able to feed him, and clothe him, and harbour him (and Christ would not condemne men at the last day for not doing these, if man could not do them) I am able to help him too. Great persons can help him over sea, convey the name of Christ, where it hath not been preached yet: and they can help him home again, restore his name and his truth, where superstition with violence hath disfeized him: and they can help him at home, defend his truth there, against all machinations to displant and dispossesse him. Great men can help him thus: and every man can help him to a better place in his own heart, and his own actions, then he hath had there; and to be so helped in me, and

Matt. 24. 19

helped by me, to have his glorie thereby advanced, Christ hath married my soul. And he hath married it *In aeternum, For ever*, which is the third and last circumstance in this spirituall; as it was in the secular marriage. And here the *Aeternum* is enlarged. In the secular marriage it was an eternitie considered onely in this life; but this eternitie is not begun in this world, but from all eternitie, in the book of life, in Gods eternall decree for my election; there Christ was married to my soul. Christ was never in minoritie, never under yeares; there was never any time, when he was not as ancient as the Ancient of dayes, as old as his Father. But when my soul was in a strange minoritie, infinite millions of millions of generations before my soul was a soul, did Christ marrie my soul in his eternall decree: so it was eternall, it had no beginning. Neither doth he interrupt this, by giving me any occasion of jealousie by the way, but loves my soul as though there were no other soul, and would have done and suffered all that he did for me alone, if there had been no name but mine in the book of life. And as he hath married me to him *In aeternum, For ever*, before all beginning; and *In aeternum, For ever*, without any interruptions: so I know, that whom he loves, he loves to the end; and that he hath given me, not a *presumptuous impossibilitie*, but a *modest infallibilitie*, that no sinne of mine shall divorce or separate me from him: for that which ends the secular marriage, doth not end the spirituall; not death: for my death  
doth



doth not take me from that husband; but that husband being by his Father preferred to higher titles and greater glorie in another state, I do but go by death, where he is become a King, to have my part in that glorie, & in those additions, which he hath received there. And this hath led us to our third and last marriage, our eternall marriage, in the triumphant Church.

And in this third marriage, the persons are the Lambe and my Soul. *The marriage of the Lambe is come, and blessed are they that are called to the marriage supper of the Lambe*, sayes S. John, speaking of our state in the generall resurrection. That Lambe who was brought to the slaughter, and opened not his mouth, and I, who have opened my mouth, and poured out imprecations and curses upon men, and execrations and blasphemies against God, upon every occasion; that Lambe which was slain from the beginning, and I, who was slain by him who was a murderer from the beginning; that Lambe which took away the finnes of the world, and I, who brought more finnes into the world, then any sacrifice but the blood of this Lambe could take away; this Lambe and I (these are the persons) shall meet and marrie, there is the action.

This is not a clandestine marriage, not the private seal of Christ in the obsignation of his Spirit; and yet such a clandestine marriage is a good marriage: nor is it such a parish-marriage, as when Christ married me to himself at my baptism, in a

III Part.  
Apoc. 19.  
7, 9.

1sa. 53. 7.

Church here; and yet that marriage of a Christian soul to Christ in that sacrament, is a blessed marriage: But this is a marriage in that great and glorious congregation, where all my finnes shall be laid open to the eyes of all the world; where all the blessed Virgins shall see all my uncleanneses, and all the Martyrs see all my tergiversations, and all the Confessours see all my double dealings in Gods cause; where *Abraham* shall see my faithlesnesse in Gods promises, and *Job* my impatience in Gods corrections, and *Lazarus* my hardnesse of heart in distributing Gods blessings to the poore: and those Virgins, and Martyrs, and Confessours, and *Abraham*, and *Job*, and *Lazarus*, and all that congregation, shall look upon the Lambe, and upon me, and upon one another, as though they would all forbid those banes, and say to one another, Will this Lambe have any thing to do with this soul? And yet there and then this Lambe shall marrie me, and marrie me *In aeternum, For ever*; which is our last circumstance.

It is not well done to call it a circumstance; for the eternitie is a great part of the essence of that marriage. Consider then how poore and needie a thing all the riches of this world, how flat and tastelesse a thing all the pleasures of this world, how pallid, and faint, and dilute a thing all the honours of this world are, when the very treasure, and joy, and glorie of heaven it self were imperfect, if it were not eternall: and my marriage shall be so, *In aeternum, For ever*. The Angels  
were

were not married so; they incurred an irreparable divorce from God, and are separated for ever; and I shall be married to him *In aeternum, For ever.* The Angels fell in love, when there was no object presented, before any thing was created; when there was nothing but God and themselves, they fell in love with themselves, and neglected God, and so fell *In aeternum, For ever.* I shall see all the beautie and all the glorie of all the Saints of God, and love them all, and know that the Lambe loves them too, without jealousie on his part, or theirs, or mine; and so be married *In aeternum, For ever,* without interruption, or diminution, or change of affections. I shall see *the sunne black as sackcloth of hair, and the moon become as bloud, and the starres fall, as a fig-tree casts her untimely figs, and the heavens rolled up together as a scroll:* I shall see a divorce between princes and their prerogatives, between nature and all her elements, between the spheres and all their intelligences, between matter it self and all her forms, and my marriage shall be *In aeternum, For ever.* I shall see an end of faith, nothing to be beleaved that I do not know; and an end of hope, nothing to be wished that I do not enjoy; but no end of that love, in which I am married to that Lambe for ever: yea, I shall see an end of some of the offices of the Lambe himself: Christ himself shall be no longer a Mediatour, an Intercessour, an Advocate, and yet shall continue a Husband to my soul for ever: where I shall be rich enough without joynture, for my Husband cannot

Reve. 6. 12,  
13, 14.

cannot die; and wise enough without experience, for no new thing can happen there; and healthy enough without physick, for no sicknesse can enter; and ( which is by much the highest of all ) safe enough without grace, for no temptation that needs particular grace can attempt me. There, where the Angels, which cannot die, could not live, this very bodie, which cannot choose but die, shall live, and live as long as that God of life that made it. Lighten our darknesse, we beseech thee, O Lord, that in thy light we may see light: illustrate our understandings, kindle our affections, poure oyl to our zeal, that we may come to the marriage of this Lambe, and that this Lambe may come quickly to this marriage: and in the mean time blesse these thy servants, with making this secular marriage a type of the spirituall, and the spirituall an earnest of that eternall, which they and we by thy mercie shall have in that kingdome, which thy Sonne our Saviour hath purchased with the inestimable price of his incorruptible blood. To whom, &c.

*FINIS.*



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